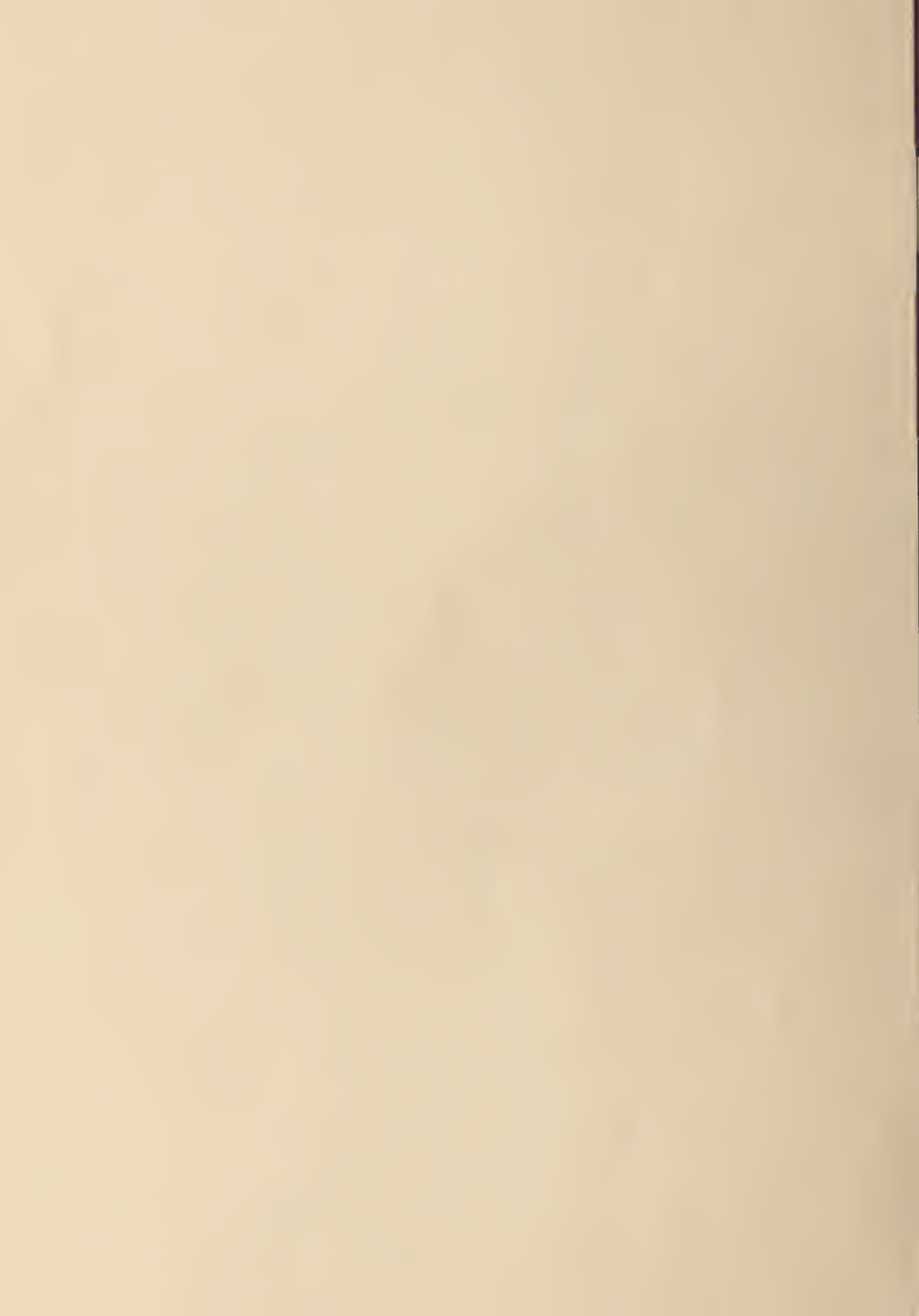


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# The Outlook of Missions

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NUMBER 3

MARCH  
1937



# The Outlook of Missions

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# Editorial of the Month

## A Resurrection Enterprise

WHEREVER the work of Christian Missions is carried forward, at home or abroad, there continuous resurrections occur. First of all, with us in the home churches—where the power of Christ's resurrection is plainly evident, there is an awakening of the spirit of Missions among our members, young and old. This is part of the program of the *new life*, to which we were resurrected, for in the old life no concern for the advancement of Christ's Kingdom, or the lifting up and betterment of human lives had a place. That old life of ours was self-centered and definitely materially-minded.

Where Christ is, things *move* in human hearts and in spiritual enterprises. Then resurrections are seen in the *lives of those* whose hearts have been touched and whose personalities have been transformed through the power of the Word, in which Christ lives. Such transformations from idolatry, witchcraft, superstition, futile faiths and terrifying fear may be seen on every hand. The love of Christ transforms the heart, the mind, the habits, the home, the relationships, the associations and the wider outreaches of personalities. When once the love of God roots in a man's heart, whether he be in China or America, a resurrected life, a *new life follows*, and a *new community is born*.

The Church itself has a resurrection through Christian Missions—a resurrection from statistical complacency, from institutional or administrative complexes, from

satisfaction in physical advances. The spirit of Christ burns up all of that tinder and kindles a fire of new enthusiasm for the Word, for the things of the Spirit, for humanity, and for the love of God. *Only then can the Church rise up and be great, when she is truly missionary.*

We would have a new America if America were truly Christian and truly missionary.

We are missionary for business, for invention, for science, for finance, yet all that may still be born out of selfishness. But to be missionary for the spread of the Gospel of love and good-will, for social betterment, for justice and the teachings of Christ, would lift our own national and domestic life to higher levels. And God knows we need to be lifted out of a growing paganism in child marriage, racketeering, crime, churchlessness and irreligion. And not until we have *our resurrection*, can we be helpful to others.

With an Easter resurrection spirit in the Church and the country, we will resurrect the drooping spirit of many a faithful worker in the field and many a faithful Christian in the younger churches abroad. Advances, spiritual advances, must follow such a quickened life.

But the most effective resurrection will be evident in *our own heart*.

May this Easter effect such a resurrection in us and give convincing evidence that *Christ lives—that He lives in us!*

JOHN M. G. DARMS.

## Evangelism

THE beautiful and joyous word "evangel" runs like a musical theme through the New Testament. In that first century evangelism—the passing on of the evangel—was inevitable, spontaneous, irresistible. Carlyle was right when he wrote, "How did Christianity rise and spread among men? Was it by institutions and establishments and well-organized systems of mechanism? No! It arose in the mystic deeps of man's soul and was spread by the preaching of the word by simple, altogether natural and individual efforts, and flew like hallowed fire from heart to heart, till all were purified and illuminated by it." Evangelism, the spread of this hallowed fire from heart to heart, has been the secret of the expansion of Christianity. Peter was an evangelist as well as teacher and organizer of the Jerusalem Church. Paul was

an evangelist as well as teacher, writer, builder of churches and theologian. Again and again in the history of the Church a movement of evangelism brought new life when doctrines became cold and forms became dead. A fresh evangelistic purpose and passion gave birth to the modern missionary movement. Mission boards have stated their aims in evangelistic terms. Several mission boards use this statement:

"The supreme and controlling aim of Foreign Missions is to make the Lord Jesus Christ known to all men as their Divine Saviour and to persuade them to become His disciples; to cooperate as long as necessary with these churches in the evangelizing of their countrymen, and in bringing to bear on all human life the spirit and principles of Christ."—F. W. PRICE, in *The Chinese Recorder*.

# The Quiet Hour

JULIA HALL BARTHOLOMEW

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*Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple.*—MALACHI 3:1.

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Religion ought to help you get more of the worthwhile, more of the soul-satisfying, more of the lasting values out of life.

—HENRY DARLINGTON.

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The sacrifice of oneself is not very difficult for one burning with a passion for a great adventure. And there is no more beautiful and dangerous adventure than the renovation of modern man.

—ALEXIS CARRELL.

---

“Give peace in our time, O Lord.  
For it is thou, Lord, only,  
That makest us dwell in safety.”

---

Progress is not to be judged by time but by the ideas circulating within the minds of men.

—THEODORE CUYLER SPEERS.

---

It is when we “greet the unseen with a cheer,” then, that we and our opportunity enter into each other and of our union something new is born.

—RICHARD C. CABOT.

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The conquest of fear is not a matter of wishful thinking or high resolving, but a matter of great believing.

—F. W. SCHROEDER.

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“The rolling man gathers no skill because he is not faithful to any job long enough to learn the soul of it, or to get its best rewards—”

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True democracy is really impossible except in a Christian civilization.

—HUGH BLACK.

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The heart is our passport on the roadway of life. The heart is our strength; reason, seemingly so strong, weakens before the overwhelming power of the heart.

—WALTER WINSTON KENILWORTH.

---

We need a reconstruction of our social order so that we can release, guide and develop new ideas and produce new and better men.

—JOHN WALTER HOUCK.

---

“Hope springs from faith and love of God, and if we can give ourselves to Him, our hopes for a richer life will be realized.”

---

We must go out into the desert and build anew. Faith in all human beings can't work alone. We must nail the mind to the good of other people. There must come a time when the work of other people is more real to us than our own.

—JOHN W. ELLIOTT.

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When a person consciously practices self-denial, he is building Christian character. He is fortifying and strengthening the inner citadel of the soul.

—CHARLES E. SCHAEFFER.

---

“We ourselves are the executioners of our own good fortune when we violate the great law of growth, and seek the path of retrogression.”

---

O, Thou great Companion, who carest for all Thy pilgrims and strangers.

I thank Thee heartily for the comfort of a comrade on the distant road.

—HENRY VAN DYKE.

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## The Prayer

**G**RANT to us such strength and protection, as may support us in all dangers, and carry us through all temptations through Jesus Christ our Lord. Amen.

—COMMON PRAYER.



# The Outlook of Missions

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OUR MOTTO: *The Church a Missionary Society—Every Christian a Life Member*

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## Four Women of China

### III. WANG AMAH

By GRACE S. YAUKEY

I THINK I knew Wang Amah before I knew my mother. That was so because my mother was very ill when I was born and for weeks it was Wang Amah who bathed and fed me and went muttering about the house in great discontent when things did not go as well with my mother as she thought they should.

When I remember her, first, Wang Amah was already an old woman for I was the last of seven. She was rather tall, very slender and had white hair which was fluffy as white hair so often is, rising up from her temples in irregular white wings. This was a great irritation to her for she felt that all hair should lie satin-smooth to be decent and kempt. I remember that in the afternoons, when the hard work was done, she used to go into her little room and put on a fresh blue cotton jacket and then take down from a little shelf an old can in which she had the glutinous liquid formed by pouring boiling water over rich pine shavings. She would dip a little brush into this liquid and put it on her hair, then comb and comb until at last the hair lay smooth—for a little. When I think of Wang Amah, I think of the odor of pine and strong yellow soap.

Wang Amah's face was severe, almost stern sometimes and it used to be my pleasure as a child to irritate her and watch that lower lip come out, only to slip around a corner and see if I could achieve it as well as she.

I am sure that none of us—not Wang Amah herself—ever fully fathomed the love which she held for my mother. It was something beyond all ordinary love. As I grew older and heard Mother tell of how she found Wang Amah, I could understand why it must be something far beyond the ordinary.

During Mother's early years in China, she was going one day among the poorest huts of the Chinese city where she lived. As she passed a wretched hovel she heard a terrible crying. It was the sort of crying one cannot hear and endure and Mother was by nature

impulsive. Without waiting to reason she went in.

At the far end of the hut, on a bed laid on straw, sat a woman holding in her arms a baby girl who had obviously been killed. The woman stopped her crying and looked at Mother. Then Mother asked quickly,

"What has happened? Did the man who passed out as I came do it?"

"I don't know why he takes the trouble," the woman said wildly. "It is his child but I am not his wife. He wouldn't have to take care of it."

Then slowly the whole wretched story came out and when it was done, Mother said,

"Come, you are coming with me. I need someone to take care of my baby." And the woman went. That was the beginning of the twenty years Wang Amah spent in our home.

But during all those twenty years, Wang Amah never came to the point of expressing Christianity nor of joining the church.

Sometimes Father would be troubled about it and say to Mother, "Do you think that Wang Amah is ever going to join the church?"

Then Mother would say,

"I'll speak to her again about it," so she would seek her out and say quietly,

"Wang Amah, wouldn't you like to study the little catechism and join the church? You have been with us many years now."

Then Wang Amah would stop her work and stand holding her hands wrapped in her apron and look at Mother with distress.

"Mistress," she would say, "I know that it is the Master's wish that I join the church and I also know that he would help me in the reading of my verse at family prayers each day if I could try; but Mistress, I am not one to read books, nor am I one to say prayers. The words will not come to me. You know, Mistress, that I work hard and do all that I can to please you. Because of you I no longer worship idols and it is my hope that

when I die I may be in Heaven with you. I can do no more."

And so it was. She never came any nearer to professing Christianity but each day she sat with her Bible open at random before her during family prayers, her eyes quietly on the floor.

One thing troubled Wang Amah as long as she was with us and that was the matter of the discipline of the children. When my eldest brother was still at home with us, my mother used to try to see to it that he did certain chores for his own good. She would tell Wang Amah that she was not to touch his room nor hang up any of his things but leave that to him. She would do it for a little, and then suddenly Mother would sense that she had given in to herself again and was slipping upstairs to do his room while we had breakfast. She would seek Wang Amah out and say as sternly as she could and with a good deal of heat,

"No wonder your Chinese men are so worthless, waited on from the moment they are born and never lifting a hand for themselves! I will not have my son such a one!"

Then Wang Amah would lift wretched eyes to my mother and say, "But he is the first-born and heir! It is tempting the evil spirits to treat him so—especially now that the yellow-haired one is gone." Then she would fall to weeping quietly for she had seen that one born and dying and there were days when we knew it came to her too strongly to be borne. On those days she went about the house doing her work and muttering to herself, "The Mistress should not stay in this place. Her children cannot stand the evils of this climate. Oh, why does she stay here? Oh my 'kuo-kuo'—my precious yellow-haired one—did you have to go too?" For Wang Amah was with my mother when six of her seven babies were born and when four of them were laid to rest. It was more than she could endure to see Mother trying to go on with her work, singing in the old way, trying to make home the place she wanted it to be for the rest of us.

When I was eight years old I had my first American playmate. An American family came to live next door and they had a boy just my age. We played together all the time, and as children always will, fell into the way of contriving means to tease and torture Wang Amah. So it was that at meal times we were never to be found and she had to come after us, dragging us forth from our

hiding places and seeing that at length we were washed up and at the table.

One day, I remember we had hidden under a pile of fresh hay which had been piled in the cellar for the old horse my father used for his itinerating work.

Wang Amah called and called us and then, surmising from our giggles where we were, stepped down into the cellar from the sunlit yard. Her feet were just four inches long and as she stepped into darkness she lost her footing and fell.

I had never heard her cry for herself, but now she sat in the dust of the cellar floor and wept in such a way that I came quickly out from my hiding place to see what was the matter. I looked an instant and then called hastily,

"Come quickly, John! Look what we have done! Wang Amah has fallen and broken out one of her teeth and it is one of the two that hit so that she can bite her thread when she mends. Oh, you had better run home quickly!" But I stayed there and all the rest of the day I followed Wang Amah about hoping wretchedly for some sign of her forgiveness. It seemed that I could not endure the sternness of her face. I hoped for some sign that would let me know that everything was all right again.

At last near bed-time it seemed that I saw a little flicker in her eye. I seized it hastily by saying,

"Wang Amah, Mother has to go to a meeting tonight. Could you rock me a little before you put me to bed?"

"Rock you!" she said in her old manner. "Why you are so big I could not hold all of you on my lap."

"Do it anyway," I said.

So when I was ready for bed she rocked me and then I said clinging close to her,

"Now tell me that story of when you were a girl on your father's farm across the river."

And when she had told that I said,

"Now sing me the little rhyme about the new things going to the oldest and then being handed down to numbers two and three."

"Oh," she said, "you can sing that yourself."

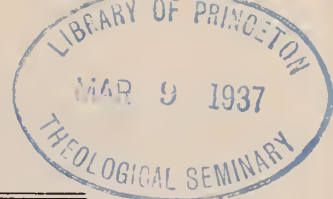
"But I want *you* to," I said.

And when she had sung that we sat silent a little until the old temple bell rang out in the temple below the bamboo grove on the hill where we lived. Something cold ran down my spine.

(Continued on Page 79)

# Home Missions

CHARLES E. SCHAEFFER, *Editor*



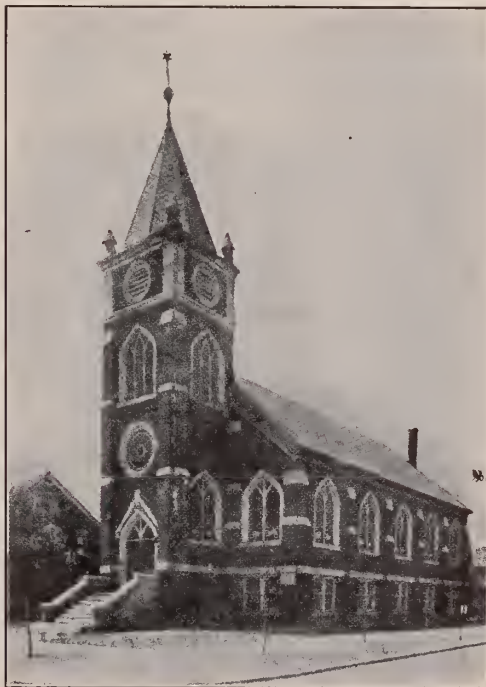
## Produce Your Evidence!

IN a recent article on certain Home Missions projects, I came across this arresting sentence: "It is the duty of established peoples to provide evidence of a spiritual power that has lived down the centuries." Herein is contained much food for serious thought. "Spiritual power that has lived down the centuries." This is one of the most amazing facts of history. Spiritual power that was generated centuries ago has persisted through the ages. It is constantly renewing itself from generation to generation. There has never been a generation in which spiritual power has been wholly absent. It may not always be as powerful as it is at other times but in a more or less degree it is always present. It has never wholly died out. The paganism of the ancient world could not snuff it out. The skepticism, rationalism and infidelity of the middle period could not eradicate it. The materialistic philosophy, the secularizing processes of life of today cannot obliterate it. There have always been thousands who did not bow the knee to Baal, and there has always been a remnant of God's people who have kept the heavenly spark alive in their souls. There has never been a time when the Church was without its witnesses to the truth. This is one of the most hopeful signs of the perennial and persistent power of that life. It simply keeps on. It cannot be arrested, or stopped in its march across the centuries. It will not die with our age. It can never die. It has the power of an endless life, and the ability of infinite renewal. The law of continuity obtains preeminently in the realm of the spiritual.

This spiritual power incarnates itself in "established peoples." Where it is sufficiently strong in any locality it embodies itself in Christian communities, in sanctuaries of worship, in orderly family lives, in a decent and respectable social order, in schools, colleges, industry and political life of a high type. "Established peoples" in the Christian faith become the salt of the earth, the light of the world. They form the backbone of the Church and of the nation and give stability to all our institutions. "Established peoples" have the advantage of a long tradi-

tion and a rich heritage. Their fathers lived before them and they have built upon foundations which other men have laid. "Established peoples" are for the most part in comfortable circumstances. They have occupied the land long enough to feel at home in it. They have a sense of security. Every one of them dwells under his own vine and fig tree. They have few, if any, economic concerns. They remain unmolested and have leisure for the cultivation of the arts, music, literature and the development of all the cultural amenities of life.

Now, "it is the duty of established peoples to provide evidence of a spiritual power that has lived down the centuries." This evidence must register itself in various ways. Spiritual power manifests itself in Christian living, in the deepening of one's own spiritual life, in private and public devotion, in love to neighbor, in community betterment, and in the



MAGYAR REFORMED CHURCH,  
FAIRPORT HARBOR, OHIO  
Rev. Ladislaus Egri, Pastor.



sharing of that life with those less privileged than themselves. The evidence of spiritual power appears in the projection of that power to others who are not yet "established" as they themselves are. Spiritual power, if real, cannot be isolated. It cannot be self-contained. It must be shared. Established peoples must provide this evidence. Established Churches must provide evidence of the spiritual power which they profess to have. That is the only way in which they can perpetuate it for themselves. They will lose what they do not use.

The work of Missions furnishes a field in which this evidence can be definitely expressed. Our established, self-supporting churches must aid those that are not yet fully established. This is the very heart and center of Home Missions. It is the strong helping

the weak. "Ye shall be my witnesses", said Jesus—and He prefaced that command with the statement "Ye shall receive power," and then shall ye be my witnesses. They were "to provide evidence of the spiritual power" which they had received.

This is clearly the duty of all Christian men and women who have been established in the faith of Christ and who have the interests of His Kingdom at heart. There is no escape from it, if we want to possess our own souls. To provide evidence of spiritual power is not an optional matter. It is an imperative duty. It admits of no argument, no debate. "This do and thou shalt live." Neglect this trust and the talent is taken from you. Produce your evidence of your spiritual power.

C. E. S.

### From the Report of the General Secretary

*To the Board of Home Missions at its Annual Meeting January 20, 1937*

**T**HERE never was a time in our nation when the need for an aggressive advance in Home Missions was as imperative as it is today. It seems to be a great pity that at a time when this Board should be planning a great spiritual impact upon the life of our country, we should be compelled to devote so much time and energy to repairing our financial breaches and setting our own financial house in order. For the last five years the

Home Mission agencies of the Church of Christ in America have devoted much thought and labor to the making of surveys and doing research work, and tabulating results. But plainly this stage, or this phase of the work, is now past. The time for action has now arrived. The National Preaching Mission which swept across this country last fall has prepared the soil, has created the psychology, for such an advance movement on the part of



PLEASANT RUN BOULEVARD CHURCH AND PARSONAGE, INDIANAPOLIS

Rev. Robert C. Windhorst, Pastor.



INDIAN CONGREGATION, BLACK RIVER FALLS, WISCONSIN

Home Mission leaders. The older generation that supported our work by their prayers and their contributions is passing, has passed, and the younger generation has as yet not been taught to make these contributions. Our first task then is to train a new generation of enthusiastic supporters, men and women who will have the missionary passion and who will release this passion in their own way and in their own day.

There is a vast hinterland of unreached folks in America. Two-thirds of our population remain outside the Church of Jesus Christ. The rural church today is standing in jeopardy. 1000 rural churches were closed in one year. The city church is having a struggle for existence. The downtown church is closing its doors and moving into the more congenial and complacent suburbs, while the congested areas of our cities are teeming with vice, filth, racketeering, drunkenness and debauchery. In the meantime a wave of secularism, a neo-paganism, is sweeping across the land leaving its deposit in our family, social, economic, cultural and political life. The Church seems powerless amid such a maelstrom of untoward conditions. Here is the new challenge to Home Missions. As the Home Mission pioneers in other days went into new territorial areas and planted the Church and supplied religious privileges to those communities, so the present day Home Mission forces must pioneer the way for the spiritual occupation of the neglected areas of our social and corporate life. Now this new challenge must with fresh vigor be laid upon

the conscience of our constituency. We must once more fire the imagination of our people, and especially of our youth, with the tremendous task confronting the Church today.

It seems to me that the new Board of National Missions in the merged Church will occupy a strategic position in this new venture. It has come to the Kingdom for such a time as this. And while by force of circumstances we are obliged for the present to devote some attention to the squaring of our account, we should at the same time be planning farreaching and farflung programs for the immediate future. We should be thinking of the establishment of a dozen or more new churches every year, into which we could absorb new candidates for the ministry; we should be planning to establish community centers in run-down sections of some of our cities, with an adequate staff of trained workers; we should be planning to furnish leadership in a cooperative adjustment of rural situations; we should be enlarging our program in relation to a wider ministry to the underprivileged; we should be far more solicitous with reference to the "next generation" of new Americans, and integrate them into our American Church life. There must be inaugurated a new educational program so that the rising body of our constituency may get a fresh vision of the task and come to respond in larger gifts for the cause.

This, I believe, is the major task entrusted to those who are charged not only with the administration, but also with the advancement, of the work of Home Mission.

## Report of Twenty Thousand Club

A Statement of receipts through the Twenty Thousand Club as of February 5, 1937. This report shows that almost one-half of the congregations have contributed toward this fund. We hope that those congregations that have not responded will see their way clear to do so in 1937.

### EASTERN SYNOD

| Classes                   | Congregations<br>in Classis | No.<br>Congregations<br>Paid | Amount      |
|---------------------------|-----------------------------|------------------------------|-------------|
| East Pennsylvania .....   | 62                          | 26                           | \$629.50    |
| Lebanon .....             | 42                          | 15                           | 769.79      |
| Philadelphia .....        | 40                          | 23                           | 3,125.94    |
| Lancaster .....           | 53                          | 20                           | 1,129.01    |
| East Susquehanna .....    | 55                          | 8                            | 233.85      |
| West Susquehanna .....    | 59                          | 15                           | 830.61      |
| Tohickon .....            | 38                          | 11                           | 744.74      |
| Goshenhoppen .....        | 30                          | 5                            | 562.25      |
| Lehigh .....              | 68                          | 21                           | 870.47      |
| Schuykill .....           | 38                          | 9                            | 341.34      |
| Wyoming .....             | 43                          | 18                           | 513.04      |
| Reading .....             | 30                          | 11                           | 778.10      |
| Eastern Hungarian .....   | 13                          | 6                            | 324.23      |
| New York .....            | 15                          | 8                            | 855.40      |
| German Philadelphia ..... | 15                          | 4                            | 49.55       |
|                           |                             |                              | <hr/>       |
|                           |                             |                              | \$11,757.82 |

### OHIO SYNOD

|                          |    |    |             |
|--------------------------|----|----|-------------|
| Central Ohio .....       | 41 | 30 | \$1,310.94  |
| East Ohio .....          | 55 | 31 | 2,950.10    |
| Northeast Ohio .....     | 49 | 18 | 2,593.93    |
| Northwest Ohio .....     | 46 | 24 | 1,282.30    |
| Southwest Ohio .....     | 39 | 20 | 1,535.42    |
| West Ohio .....          | 27 | 14 | 813.71      |
| Lakeside Hungarian ..... | 14 | 5  | 180.83      |
|                          |    |    | <hr/>       |
|                          |    |    | \$10,667.23 |

### NORTHWEST SYNOD

|                       |    |    |            |
|-----------------------|----|----|------------|
| Sheboygan .....       | 42 | 9  | \$1,371.85 |
| Milwaukee .....       | 29 | 11 | 4,128.14   |
| Minnesota .....       | 14 |    |            |
| Nebraska .....        | 9  | 5  | 657.00     |
| Ursinus .....         | 13 | 5  | 260.00     |
| South Dakota .....    | 28 | 1  | 432.46     |
| Portland-Oregon ..... | 9  | 7  | 342.50     |
| Eureka .....          | 39 | 3  | 7.00       |
| West Canada .....     | 13 | 6  | 974.00     |
| California .....      | 8  | 7  | 367.55     |
|                       |    |    | <hr/>      |
|                       |    |    | \$8,540.50 |



| Classes                                     | Congregations<br>in Classis | No.<br>Congregations<br>Paid | Amount      |
|---|-----------------------------|------------------------------|-------------|
| <b>PITTSBURGH SYNOD</b>                     |                             |                              |             |
| Westmoreland .....                          | 36                          | 19                           | \$1,511.99  |
| Clarion .....                               | 28                          | 8                            | 315.69      |
| St. Paul's .....                            | 17                          | 10                           | 534.90      |
| Somerset .....                              | 38                          | 4                            | 131.00      |
| Allegheny .....                             | 25                          | 17                           | 1,003.67    |
| West New York .....                         | 13                          | 4                            | 266.00      |
| Central Hungarian .....                     | 10                          | 3                            | 120.00      |
|   |                             |                              | \$3,883.25  |
| <b>POTOMAC SYNOD</b>                        |                             |                              |             |
| Zion .....                                  | 36                          | 13                           | \$1,246.20  |
| Maryland .....                              | 49                          | 15                           | 1,455.83    |
| Mercersburg .....                           | 19                          | 10                           | 750.46      |
| Virginia .....                              | 28                          | 10                           | 362.29      |
| North Carolina .....                        | 56                          | 16                           | 599.78      |
| Gettysburg .....                            | 33                          | 9                            | 374.25      |
| Carlisle .....                              | 18                          | 9                            | 525.71      |
| Juniata .....                               | 45                          | 14                           | 417.01      |
| Baltimore-Washington .....                  | 17                          | 6                            | 561.62      |
|   |                             |                              | \$6,293.15  |
| <b>MIDWEST SYNOD</b>                        |                             |                              |             |
| Fort Wayne .....                            | 24                          | 9                            | \$453.07    |
| Chicago .....                               | 15                          | 7                            | 359.80      |
| Iowa .....                                  | 14                          | 8                            | 196.00      |
| Indianapolis .....                          | 15                          | 12                           | 1,267.25    |
| Lincoln .....                               | 8                           | 2                            | 147.00      |
| Kentucky .....                              | 15                          | 6                            | 165.27      |
| Missouri-Kansas .....                       | 21                          | 12                           | 1,590.79    |
| Zion-Hungarian .....                        | 13                          | 4                            | 180.28      |
|   |                             |                              | \$4,359.46  |
| <b>TOTAL</b> .....                          |                             |                              | \$45,501.41 |
| Miscellaneous (General) .....               |                             |                              | 1,320.00    |
| W. M. S. G. S. ....                         |                             |                              | 2,331.49    |
|   |                             |                              | \$49,152.90 |
| <b>GRAND TOTAL</b> .....                    |                             |                              | \$49,152.90 |
| No. of Congregations and Charges .....      |                             | 1669                         |             |
| No. of Congregations and Charges paid ..... |                             | 623                          |             |

## Two Years

### *One Past—One to Come*

The total receipts of the Board of Home Missions in its General Fund for 1936 were \$246,358.

Of this amount, \$150,327 was received through the Apportionment from the Classes, and \$19,869 from the Woman's Missionary Society. The Debt Reduction Fund brought

\$21,681 additional.

The total disbursements for the year were \$238,949.

The budget for 1937 is \$217,804.

The Apportionment is \$349,852.

Your contributions can make it possible to balance the budget.

# Foreign Missions

JOHN H. POORMAN, EDITOR

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## A Unique Experience

A RELATIVELY unimportant incident that occurred while I was journeying recently from Tokyo to Sendai made a great impression upon me. I was riding in a slow accommodation train and was probably the only foreign passenger on board. At a certain station I got out to buy lunch (of rice and a variety of Japanese eatables, neatly packed in two small boxes of thin white wood, and sold at all large railroad stations) and a pot of hot tea. While paying the tea-seller, a five-sen piece (worth less than two cents U. S. money) dropped from my hand, rolled to the edge of the platform, and fell under the train. Thinking nothing more about the lost five-sen piece, I boarded the train to resume the journey.

When we stopped at the next station, after a run of about fifteen minutes, there was a sharp knock at my window. This was explained a few seconds later when a station porter rushed into the coach, handed me five sen, and with a polite bow told me he was repaying the money lost only a short time

before. The unexpectedness of this kind act and my surprise prevented me from saying the proper words of thanks.

About one week later I wrote a letter of appreciation to the station master at the place where the money was lost, asking him to express my appreciation to the persons concerned at the next station, the name of which I did not even know.

There is a sequel. The station master must have been happy to receive this letter, for I learned later that he had given it to a newspaper reporter and that it appeared in the Fukushima prefectural edition of the *Asahi Shinbun*, one of the large Tokyo dailies.

The amount of money lost was trivial, hardly worth bothering about. The principle of honesty that is involved gives to this and similar incidents a deep meaning. How many of us would really expect something of the same nature to happen in our own country, presuming of course the possibility of returning what has been found?

CARL S. SIPPLE.

## Holiday Festivities in the Wakamatsu Field

*Excerpts from a letter of Rev. Marcus J. Engelmann written to friends in America.*

THE Christmas season is just past. Letters and Christmas Greetings which came from many of you, brought us the cheer which makes this season memorable for us. We marvelled at the beauty of the cards, and our Japanese friends are thrilled to see them. Every year we think that the limit in Christmas-card beauty has been reached, but another year brings still prettier ones. In the large cities of Japan, especially Tokyo, the stores were bright with Christmas decorations and toys. Newspapers as well were not without numerous pictures of Santa Claus and Christmas suggestions. Questionable places of amusement too tried to lure customers by Christmas parties. This is just another example of how Japan has accepted the "shell" of Western civilization without tasting the "grain." In the midst of this, our job has been to explain the true meaning of Christmas.

Since summer I have been away on trips at least half of the time. Every time I plan to spend a week at home and take care of the work here and in the surrounding country, it is certain that one of the various Boards or Committees, of which I am a member, will have a meeting. At other times, pastors ask me to come to their churches for special services and I am always glad for these opportunities, but some things necessarily get pushed aside. This condition is due to the fact that we now have only about half as many missionaries in the Evangelistic Work as we had several years ago. My duties have been affected especially by the death of Dr. Noss and Dr. Miller in the past two years. Sometimes when I put on my coat and hat to go to the Post-office, our children ask, "Daddy, how many days will you be gone?" They have become quite accustomed to my going away on trips.

One of the big events in our fall Sunday School program was Thanksgiving. We had prepared the children for it by having lessons on "God's Gifts to Us" and "How Jesus Helped People." We told them that for the Thanksgiving service they could bring anything they wished as their offering. Most of the people in the one village have little farms and vegetable gardens. When we arrived the children were waiting for us with various things in their arms or kimono sleeves. Each brought his offering to the front of the room and laid it on the table. Numerous large radishes from one to two feet in length and from two to four inches in diameter, carrots just as long, turnips as large as "indoor baseballs," cabbages, persimmons, apples and the like made it look like a Harvest-festival in America. The children sang as they never did before! They experienced real joy by giving of their small means. I don't think I ever realized so well the truth of "It is better to give than to receive." When we asked them what they would like to have done with the food, they decided to have us take it to the Orphans' Home in Wakamatsu. And again the same food brought joy to the children who received it.

\* \* \*

During the month of December the Sunday School children spent a great deal of time

practising their songs and parts in the pageant which Sato San, our Woman Evangelist, prepared. The programs were held on different nights. About noon of each day, we loaded up the Ford with a Christmas tree, decorations, curtains, costumes, organ, Christmas cards and little bags of candy for the Sunday School pupils, and in addition the Sunday School teachers crowded into the car. I had to make two trips to get all the things out. Early in the evening the children and some adults began to gather. Our meeting places are upstairs rooms about twelve by twenty-four feet, and since we have almost one hundred pupils in one of our Sunday Schools, the people who came had to crowd together, some sitting on the window-sills, in the corners, on the stairway and some outside. Nearly two hundred people were jammed into a space which would ordinarily hold less than half that number. This was the first time that most of the children had celebrated Christmas, but they all entered into the spirit of it. They sang "Joy to the World" and "Hark, the Herald Angels Sing" in Japanese with the same fervor that Americans sing it. At these programs we made contacts with some of the parents and are planning to have meetings for them sometime.

Aizu-Wakamatsu, Japan.



CONGREGATION AND SUNDAY SCHOOL, WAKAMATSU, JAPAN



## "The Living Road"

*Note.* This report from Mrs. Akazi, woman evangelist at Nakamura, Japan, was accompanied by a copy of the parish paper of the Nakamura congregation entitled, "The Living Road." This is a mimeographed paper of six pages. The title is a typically artistic Japanese drawing of a road through the hills with a cross by the wayside and a star above the clouds in the distance. This whole report of Mrs. Akazi may well be considered a description of "The Living Road" of our Japanese Christian friends. A. V. C.

"Mr. Hideo Tateya, who is twenty-one years old, has been confined to his sick-bed with consumption for seven years. He was thrown into despair.

"He knew that he would soon be dead so he wished to die in peace and asked his respected teacher, Mr. S. Kamada, who is the teacher of the Soma Middle School and also superintendent of the Sunday School to help him in his suffering.

"Mr. Kamada often visited him and read the Bible to him and advised him to believe in God. He found hope and gradually regained his health. The doctor said it was a miracle. He read the Bible and religious books and sang hymns and last April he was baptized by the pastor. I took my baby organ into his room and taught him the hymns.

"His father was a dissipated man but now the father and mother are eagerly seeking

after Christianity. The mother has become a member of the "fujinkwai" and is helping with the meetings.

*"Fujinkwai—Women's Society.* We have about 25 members. Half of them are Christians and we have a meeting at a member's home once a month. We are going to make a new passage-way to the church with the contributions from this society.

*"Seibikai—Girls' Society.* We have 16 girls who are students of the Soma girls' high school.

*"Church activity.* We publish a paper, "The Living Road". We usually print by mimeograph 100 copies and besides the church members we give copies to the principal town people, such as the mayor, the president of the court and they all accept them."

## Teaching Music in Japan

By ALICE M. ILSLEY, Miyagi College, Sendai, Japan

THE first morning as a music teacher in Miyagi College I walked to chapel with my heart thumping. It was Monday morning and *my* day to play for chapel. I had studied enough Japanese so I could. But could I understand the chapel leader when she gave out the number for the hymn? I waited patiently with both ears cocked. At last, it was coming. Ah——! ???2. Yes, the last number was two; but what were the others? About this time, the chapel leader helped me out by showing me the hymnal. Oh! No. 342. That was fine. Hurriedly I hunted for No. 342. I found the approximate place, but the numbers start at the back of the book so I kept leafing in the wrong direction. After what seemed ages to me, I found the place and started to play.

All went well until I realized in the middle of the first verse that I didn't know how many verses there were. I had always had no trouble reading English words and a

hymn tune at the same time, but in Japanese the words were down below and running up and down the page. I could read those by concentrating, but not a hymn tune at the same time. Finally, by feeling my way at the end of each verse, I sensed when it was time for the "Amen" and breathed a sigh of relief. (There is always some one in a congregation who closes his book just before the Amen.) After that I remembered to count the verses before starting.

Soon after, I taught my first class in Ear Drill. I entered the room. The ten girls in the senior class stood up in a body. I decided something was expected of me, so I bowed and said, "Good morning." They bowed and sat down. Then I asked if I could see one of their music note-books to find out what they had been doing in the class before I took it. But it seemed they did not understand. I tried illustrating it by picking up one of the girls' note-books but the girl did

not seem to want to give it to me. I didn't insist because I wanted to get started right. Instead I suggested that I would give them an exercise in dictation to see what they knew. I said, "Write the exercise in G minor, treble clef." I got no response. Finally I wrote it on the board with a treble clef sign and they understood. I finally learned that they were not used to the vocabulary I used. They always used the term "G clef" instead of "treble," and didn't know what I meant. They are used to my vocabulary now, and I know what they use so we get along better.

Teaching piano is interesting, too. The students are very earnest about it and work hard. Just like students at home, there are some exceptionally good, mostly average, and some hopeless. They get nervous before playing in a recital, just like students in America, only, worse. They always insist that they

can't, and after they have played always say, "Excuse me for playing so badly," whether they have just done their best or worst.

Japanese girls have lovely little hands. But those little hands are a handicap. At least half my students can just barely reach an octave. Only about one in each class can play them easily. Since they play Beethoven sonatas and other music of equal difficulty, it constitutes quite a problem. Did you ever try to play the piano in an unheated room in November? If so, you can appreciate the difficulties under which most of the students practice at this time of year. They have only charcoal braziers to heat their homes and the piano keys are like ice. Many of the students suffer from chilblains all winter. In spite of this, they practice hard and try to make the most of their opportunities. Many of them succeed admirably.

### Our Kindergarten Work

By EDNA M. SIPPLE, Tokyo, Japan

WHILE on furlough facts about our kindergarten work were brought before the people with whom we came in contact. We tried to show how important kindergarten work is here in Japan, and endeavored to enlighten Church folk as to the way continually reduced budgets have weakened our work. If facts were presented now, the figures would be still more appalling. The number of kindergartens under committee supervision was reduced again last year, and still we can take on no new work. Probably it is because our hands are tied financially that the calls for help seem more numerous and urgent. A request for a kindergarten at Shiogama, for instance, has been in the hands of the committee for many years, but we were unable to do anything. By way of explanation, Shiogama is an important trade and fishing port within a few miles of Sendai, and the center of a busy rural district. Now Rev. Mr. Fesperman is going to start one of his rural projects in this town and we are happy to be able to help him in a small way to begin work with children from April of this year.

This last instance might make it appear that our work is progressing, but indications show we are sliding back rather than going forward. These words must sound very pessimistic, but to a committee which formerly had twelve kindergartens through which to spread Christ's teachings, and now has only

seven, it is a handicap. Of course, we are grateful for those seven and we are doing all in our power to keep them going. Even that is a difficult task. But we are encouraged by the beautiful spirit of cooperation on the part of the teachers, and the sympathetic attitude of the parents connected with the kindergartens. Of course, it only stands to reason that those outside the group, without an understanding of conditions, are not attracted to kindergartens lacking in equipment. We are going to encounter difficulties in gaining our enrollment if we are unable to begin some replacements soon. Competition is too keen.

We are very desirous of starting work among children of rural communities. It is so necessary, so important. This work we hope will be possible in the near future.

We realize that now above all times is *the time to look forward*. We are holding on, we are hopeful, we have faith. It is all such a worthy work that the Lord will show us a way. Perhaps our way in the past was not the most beneficial and our eyes and minds will be opened, that our work among these His children will be more effective in the future.

The prayers and deep interest of His followers in the home-land have aided our work greatly, and we are encouraged in the belief that they will continue.

## Out-Station Chapels

By REV. GEORGE R. SNYDER, Shenchow, Hunan, China

WHEN missionaries came into the interior parts of China it was only natural for them to select certain places in which to establish their own homes. Due to their presence and leadership in these centers the work and efforts of the Church gradually grew. In most cases schools were opened for boys as well as for girls. And in many places hospitals and dispensaries were established.

The natural growth in attendance and influence of the schools and increasing needs of an enlarging medical work meant additional missionaries to carry them on. Each missionary residential center became a center of activity. Medical, educational, as well as full-time evangelistic missionaries lived in this central place. Students were attracted from nearby counties. The hospitals drew patients from near and far. And as these centers were generally commercial, political, military or educational centers, it turned out that the town church and town chapels were constantly frequented by folk from a long distance who came to town primarily for other reasons but were willing enough to spend a vacant hour or two at a service, largely out of curiosity.

Students went back home and told their parents and relatives of what they had learned of the religion of their teachers. Healed or cured patients told in their villages of the religion of their doctors and nurses. And the chance listener at an evangelistic service took the news back home of what he had heard the preacher say. The need of all the people for the Gospel was ever in the minds of the missionaries.

Due to these various influences each center's workers early began to work out from the main center amongst those who showed some belief or at least a welcoming attitude. Ofttimes long itinerating trips were taken with a few days or a day stop at each of a number of county seats or market towns or large farming villages. And after local Christians were prepared either through a course of training by the missionaries in the center or by actual study in a Bible School or Theological Seminary, these men and women were assigned to the most promising places in order to start regular church activity.

Inasmuch as these smaller centers of activity were away from the main station where

the enlarged centralized program of the Mission was carried forward they became known as "Out-stations." In some of them there are Primary Schools and dispensaries. But in most of them there is only the evangelist and the chapel. In some of them a Bible Woman assists the evangelist but naturally spends nearly all of her time with the women and children. And, every out-station chapel can be a real center of worth-while, far-reaching activity in the community.

Of late years the out-station chapel is a part of an organized Chinese congregation in a big center but not yet strong enough to have its own organization, with its own full-time pastor and self-support as its goal. As the chapel membership increases and capable local Christians are found to assist in spiritual as well as material leadership, it too will become an organized congregation and assume its share as an organized part of the Church of Christ in China.

This out-station chapel in our West Hunan field has Sunday-school and church services on Sunday morning, Christian Endeavor or special evangelistic services on Sunday night, prayer meeting on one night in the week, oft-times a special meeting for women on another night of the week, morning prayers every morning, an inquirers' class on one or two nights a week, and in some places one or two nights a week of evangelistic services especially planned for non-Christians.

A radius of from one to five miles out from the chapel is generally covered by the evangelist in his country itinerating—which he carries on during the week. Some evangelists visit weekly one or two or three nearby towns. Others take three or four day trips once or twice a month, while others work out each day among the nearby villages and try to link them up with their chapels. The evangelist knows how to give small-pox vaccination and in the spring gets the materials and takes care of many children and some adults. He often keeps eye medicine and salts on hand, and administers them when needed.

In the summer there is the Daily Vacation Bible School to take care of and to conduct largely by himself. In the fall and spring there is the class to study the 1,000 most-used Chinese characters for illiterates. And there is the constant taking care of folk who





CHAPEL AT WANGSTUN, CHINA

drop into the chapel to read a church paper or the local county paper or to ask questions concerning the Scriptures or the church, or about some book that he has been reading.

Bible study, family responsibilities, study of new books and commentaries all take time. One really marvels at the numerous different activities in which the out-station evangelist or Bible Woman is engaged. They are generally in places where up to now the Christians are few. They have the task of combating local superstition and prejudice and of helping the few local Christians whom they shepherd to keep true to the Faith regardless of persecution or suffering or hardship. It is also their task to lead these new converts to understand from the very beginning and to

help them get started in their Christian living on the right basis.

Even though the out-station chapel is away from the main center where the missionaries live and where most of the missionary energy is spent, it is also a center from which the Chinese evangelist and Chinese Bible Woman are constantly working out into the smaller villages and rural districts. And they are a most important link in the work of bringing Christ to the rank and file of the rural population. Pray that these local evangelists and Bible Women in the out-station chapels may have the indwelling of the Holy Spirit, that they may be kept alert and active and that they may be used of God in bringing His gift of Eternal Life through Jesus to the rural folk of interior China.

### Four Women of China

*(Continued from Page 68)*

"I'm afraid," I said.

"Afraid of what?" Wang Amah asked.

"Devils!" I said.

"Oh, you mustn't say that. Your mother wouldn't like you to say that."

"Well, then," I said, "It's the monks I'm afraid of."

"All right," she said, "It's the monks. Now get along to bed," and so she tucked me in.

When I think of Wang Amah I think of the whole host of Chinese peasant women for whom she stands. To me their religion is not a religion of words. They are inarticulate

and the things which mean most to them cannot be forced out in stilted, memorized phrases. Their religion is a religion of hard work, enduring faithfulness, sacrificing love. It does not matter to them what name their God may go by, they serve Him as they serve their husbands, smell the fragrance of innumerable tiny babies, work beneath kindly or cruel skies. Wang Amah stands to me as a symbol for all Chinese peasant women—women sturdy, kindly, religious, faithful, but without words—women who live their religion in the labor of their hands.

## Yochow Medical Report

### *Hoy Memorial Hospital*

We now have two doctors, Dr. Tu and Dr. Feng, and can have one doctor on duty all the time while the other one is free for out-call, etc. This also makes it possible to do some Public Health work in our city schools and surrounding country; the laboratory, too, is being used more extensively for diagnosing diseases—it is a very busy place in the morning since tests are made for both in-patient and out-patient departments. Our out-patient department clinics are held mornings for the public, including the railroad people, and afternoons for the students. Both clinics are well attended.

In February of this year we opened a health center in a small village not far from Huping, in cooperation with our Huping Rural Extension Department. This is a Schistosoma and Hookworm center. We have also extended our treatments to the schools in Chenglinki and Yunchi, two of our out-stations. To start this work we have created a Public Health Fund of C\$200.00. Our vaccinating campaign resulted in vaccinating more than 1,775 children and adults. We were asked to cooperate with the provincial authorities in the suppression of the use of opium in our district. We made our plans which were accepted, but we found that our names were used merely to carry on their scheme of graft. Our pre-natal clinics are still in the early stages of development. Our Child Welfare Department has stopped functioning for the last two years, but we are planning to re-open again September.

The number of in-patients compares favorably with those of the first quarter of last year. This year we have ten to the good. Our receipts, too, show an increase of four hundred and eighty-nine dollars over those of last year at the same time. The Financial Report will show a decrease in our fees of 1935 as compared with 1934. Indications show that our receipts are on the increase this year which proves to us that our doctors are acceptable to the people. We have spent a considerable sum of money on repairs this spring—re-screening windows, whitewashing, adding a linen room, a window in the O.B. room, and the roofs repaired once and some the second time.

Our list of graduate nurses has been increased by this year's class of three, making a total of 26 graduates; five more were re-

fused diplomas at the last minute for misbehavior, and of this year's class Deng Wen Feng remains with us as our pharmacist; Miss Fei, another one of the class, accepted a position in a Military Hospital in Kwangsi. Li Dan is still making up lost time. Miss Myers is planning to take on another class of students in September.

We are happy to report the baptism of two of our numbers on Easter, namely Dr. Feng and Miss Li Dan.

ALICE E. TRAUB.

### *Nurses' Training School*

We turned a new page in the history of our nursing school when we admitted a class of probationers all of whom had the standard requirements, being Junior High School graduates. Most of them came direct from their schools and had very little idea of what hospital and nursing life was like.

At the beginning and end of each class period, at the call of one student the class rose and bowed low to the teacher, their whole mass of bobbed hair flying forward with each bow. But there came a time when corrections and reprimands had to be administered, after which the bow was very much curtailed.

The national examinations are always a test of our teaching ability and each teacher shared the students joy when the returns came which told us that our three graduates passed their examinations successfully.

There have always been positions awaiting our nurses at the end of their training. Some went to other mission hospitals where they held responsible positions. In the days of boy nurses many went into military hospitals where they assumed the honorable title of Military Doctor and this was the beginning of the downfall of male nurses in China.

There was a very capable nurse among our recent class of graduates whom we hoped to employ ourselves; but one day she came with a letter from a large government hospital in south-west China, offering a salary of sixty dollars per month with a promise of no small increase after a period of time. Our graduates receive twenty-five dollars per month the first year. Of course, she went and we are having real difficulty adjusting our work without her help, as she was not only a good bedside nurse but also a splendid assistant to the doctor in operations, and knew how to do the special laboratory tests.



STAFF OF HOY MEMORIAL HOSPITAL, YOCHOW, CHINA

### *Public Health*

We have gathered up the rather disconnected bits of school health work which we have been doing the past year or so and have a more definite plan which seems to be workable at present. The aim is to examine every school child in Yochow City for trachoma, scalp disease, ear infection, and skin diseases.

After a thorough drilling with both teachers and older students in methods of instilling eye drops, we supply them with droppers, small bottles, and the prescribed eye medicines which are to be used by them in giving daily treatments. In nearly every school about eighty per cent of the children have infected eyes. About thirty per cent of these cases are in the advanced stage of infection and require scraping of the eyelids before the eye drops can begin to take effect. We now have finished the eye scrapings in seven schools, two orphanages, and an out-station. The teachers and students of these schools are doing the daily eye drops themselves.

The next step is to supply ointment for scalp diseases and see that it is applied daily;

then, the ear drops for infected ears; then, ointment and solution for skin diseases; and last, but not least, a bottle of tincture iodine goes into the hands of the proctor with particular instructions as to its use and that no student may handle it.

Sometime during the winter Mr. Mei of the Rural Extension Department of our Huping Boys' School succeeded in getting Dr. Dou interested in the Daw Dou Dz disease. This means an abdomen filled with fluid generally caused by schistosoma and hookworm for which this Yochow and Huping center is noted. Dr. Dou and the Huping group have a clinic in a small village not far from Huping. Here specimens are gathered for laboratory tests and the Huping nurse has been taught to give the necessary treatments.

All this required much prayerful waiting and patience which I sadly lack, but God has guided and kept us from serious errors, and I believe a foundation has been laid for an effectual and lasting work.

MARY E. MYERS.

### *Extract of Letter from Rev. Sterling W. Whitener, Yochow, China*

Miss Weil and her Bible woman, Miss Liu, have been here in Yochow for a week conducting special evangelistic services for the women. They closed their meetings today and more than 20 signified their intention of accepting Christ and preparing for church

membership. Tomorrow we expect to go to Sintsiang where they will conduct similar meetings for a week. We then plan to go on to Taolin for another week. We are hoping that these meetings will revitalize the women's work at the places visited.



## Shenchow Medical Report

### *Abounding Grace Hospital*

We rejoice in the fact that our medical work has not been interrupted during the past year. Attendance in in-patient and out-patient departments increases as confidence in the continuity of the work increases. However, banditry and poverty in outlying districts prevent the country people from coming for treatment.

The type of diseases being treated shows a definite shift from surgical to medical, communicable and obstetrical cases. This shows that the deep-rooted faith in the superiority of native doctors and drugs for internal diseases is being uprooted. This is due in part to the emphasis placed on scientific training and treatment by the government but locally due to the successful treatment of typhoid, pneumonia, meningitis, and dysentery. The presence of women nurses is responsible for the increase in obstetrical cases and women patients in general.

Blank forms are received almost weekly from the local, provincial, or central governments requesting information on management, source of funds and amounts, equipment, buildings, use of narcotics, qualifications, etc. Local Bureaus are conducting Child Health Competitions in which Dr. Chang is asked to do the examining. The Provincial Government sent us twenty tubes of small pox vaccine which we used or distributed in the city free of charge. Health week was observed by the display and explanation of Health posters in street chapels. Our Eastview Boys' School Drum Corps, carrying national, party, and hospital flags paraded to the chapels, collecting a crowd en route. About seven hundred persons were instructed. Dr. Chang gave a lecture on health in church, May 12th. The nurses attended in uniform and sang a song commemorating the life of Florence Nightingale. Some of the Board members also attended the service. The offering was for medical work.

With the reopening of school in the autumn we will cooperate with Chen Teh and Eastview Schools by providing the services of a nurse each school day. The doctor will have general supervision. We are in need of a qualified pharmacist, and laboratory technician and also a second doctor to meet the needs of the community and to qualify for registration of the hospital.

Chapel services are held in the wards and a graduate nurse does personal work while Bible women attend the daily dispensary. We look forward to the time when we shall employ a full time evangelistic worker.

### *Nurses' Training School*

The Mission Representative of Shenchow Medical Work makes the following report for the Nurses' Training School:

Of the first class of five students three are now in training, one having been discharged because of tuberculosis and another at home resting for the same reason.

Two students who sat for the first division examinations failed in one subject which will be repeated this winter when they take the final subjects. One student failed in two subjects which will be repeated this year. She is to wait over one year for final examinations. One transferred student will also take final examinations and one the first division.

Two students entered training in February, both graduates of Government Normal Schools, one with two years experience at teaching. We expect to receive a class of five students in September.

The gift of money by Dr. Goetsch was used as the nucleus of a prize fund to which have been added other gifts of money which total C\$500.00. This fund is deposited and the interest will provide an annual prize fund for the graduating nurse having the best influence in the school during her course of training.

A. KATHARINE ZIERDT.

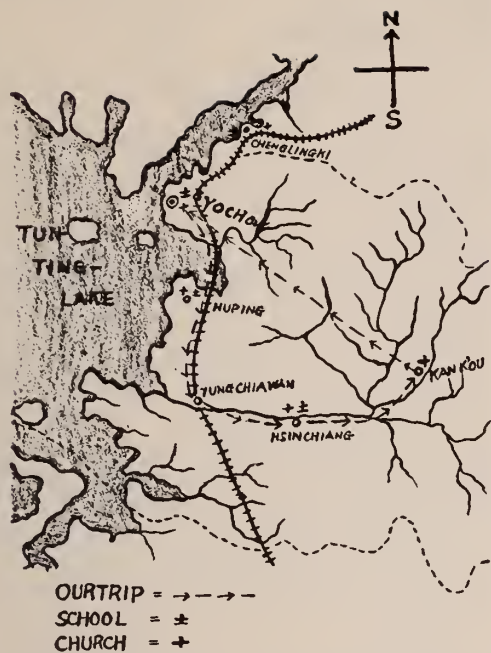
## Side Lights on Yochow Outstations

SINTSIANG AND KANKOW

IT was four o'clock on Sunday morning when our doorbell rang. Dzung Szfoo, our evangelistic helper, had come to awaken me and to help carry my baggage to the railroad station; for Mr. Whitener and I were

to visit some more outstations. This time it was to be Sintsiang (pronounced Shin Chiang) and Kankow (pronounced Gan Ko).

I dressed and proceeded to Whitener's house, and together we went through the rear



gate of the Mission compound on our way to the railroad station. Our tickets purchased, we boarded our "boxcar" and waited for our train to start. At 5.45 we began to move and at 6.45 we reached Yungkiawan (pronounced Yung Jah Wan).

Here we had breakfast in a small inn and then set out on foot for Sintsiang. Along a winding path we went, traversing the boundaries of the many-curved rice-fields. Occasionally we saw *tu-dee-miaous* or miniature temples housing the local farm deities. Often we passed buckwheat fields partly harvested. In one instance we saw a man standing at the side of his threshing-box and with a handful of the harvested plants in his hand strike the heads of the plants against a rough corrugated board that had been set at a slant in the threshing-box. Now and then we saw a man harrowing his field and once we passed a man plowing.

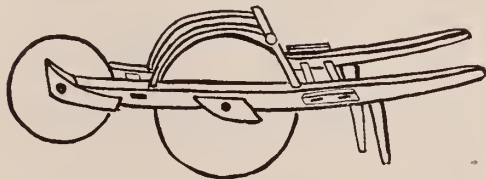
One of the most interesting sights was the threshing of beans. The dried plants were spread on smooth hardened earth and were then flailed. The little black beans were thus pounded out of their pods and fell to the

ground, whereupon the threshed-out plants were picked up and carried away.

We reached Sintsiang shortly before Sunday School and Church services. A number of our primary school students attended both. The pastor there is Dzen Dz-fan, and the Bible woman is Mrs. Wu Chinyuin. The work here is not easy, because Sintsiang is more deeply rooted in superstition than are the surrounding towns and villages. The church building is really an old Chinese pawnshop that has been remodeled for our purpose.

After a lunch of noodles, dumplings, and mandarin oranges we set out at once for Kankow in the effort to be in time for services there; for, at Kankow the Church service is held in the afternoon. The young, upcoming evangelistic worker there is Lee Lanchiu, a product of the locality. The membership, over thirty in number, is largely rural. A very encouraging feature is the splendid interest on the part of the school children. They constituted the greater part of the audience. Although Kankow is one of our newest outstations, opened in 1910, and although the school is not ours but a public school, we already have a strong hold on the interest of the community.

We stayed over night at Kankow. The next morning, after an appetizer consisting of a sort of sesame-covered rice doughnuts followed later with a substantial breakfast, we set out for Yochow. It was a walk of sixty li (20 miles). Our luggage was carted on a wheelbarrow that looked like this.



Our road in some places led over the dry mud-flaked bed of Tung Ting Lake.

Another outstation trip was completed; another set of friendships had been begun; again we had enjoyed the privilege of seeing souls in the process of being won.

THEOPHILUS HILGEMAN.

"I like the magazine very much."

MRS. CLARA E. SHRIBER, Akron, O.

"THE OUTLOOK OF MISSIONS is a splendid magazine giving the advance of the work carried on for the upbuilding of His Kingdom. We could not do without a number."

MRS. MYRTA LONG, Thornville, O.

# Men and Missions

JOHN M. G. DARMS, EDITOR

## 101%

That is the percentage of receipts for Missions in the Protestant Episcopal Church in the United States for 1936.

They received *one percent more* than their apportionment, which cheered the National Council so much that they began immediately to increase the salaries of their workers, and thus gradually move away from the pay-cuts, which they were obliged to make during these depression years.

This, however, was not accomplished without much prayer and effort—organized effort on the part of bishops, pastors *and laymen* in every diocese.

The old adage: "All things come to those who wait," might well be changed into: "All things come to those who wait upon God and go to W O R K."

Can we not cheer the hearts of our secretaries in Home and International Missions, and those of the faithful men and women workers in six great countries, by accomplishing that in our own Church this year?

Let the *men do their part* and we, too, can report 100% *plus* in our Evangelical and Reformed Church at the close of 1937.

## A New Note

Those of us who love music go into ecstasy when in some composition we strike a fine, harmonious, *new note*.

It thrills!

And here is a *new note* in our missionary enterprise.

Dr. Casselman issued a call for NEW WORKERS—seven of them, in the last bulletin!

Now we certainly have turned the corner on a road that has been very lonely for a number of years.

That's a challenge to the *men of the Church* to make this advance possible by contributing more liberally in this day of financial improvement in our country and in all the world.

But we must first *feel the grip* of a stronger love to Christ and to His holy cause in our hearts; then can we *loosen up* with our contributions and lift up our hearts and the hearts of our great leaders and workers all along the line in our spiritual enterprise.

## It Works

The 20,000 Club for the liquidation of the debt of the Home Missions is already working.

The missionaries have received three checks: two for 10%, and another one for 5% on their back salaries. God only knows what that meant to many of our men and families.

"We propose to make a payment every month, if possible," writes Dr. W. F. DeLong, and no one doubts his word.

Keep on paying into that fund and secure new subscribers, and you will see radiant faces about you and new energy released in our churches which still need to be supported. Then will our home missionary enterprise be headed toward an advance and expansion.

*Let us talk of success and accomplishment* now that we are on our way to liquidation of a debt, which has brought so many heart-aches, not only to our missionaries, but to our faithful secretaries and officials of our Board of Home Missions, who have endeavored all along to do their best.

## A Drop of Blood

Four natives were won to Christ in a secluded district in Africa. One of these was threatened by a prominent native official, who said: "I am going to buy a new axe in order to kill you; for you are the one who is bringing dishonor upon our whole tribe." The Christian native calmly answered: "Out of every drop of my blood, which will be spilled for Jesus' sake, thousands of Christians will be born."

Such faith is as convincing as it is rare!

## A Transformation!

Missionary J. Calvert stated the following to prove the effectiveness of Christian Missions:

"When I landed on the Fiji Islands, my first business was to bury the hands, the arms, the feet and skulls of 80 people, whose bodies had been roasted at one of their cannibal festivals. I have lived to see the same cannibals, who participated at that gruesome feast, assemble around the table of our Lord and partake of the Holy Communion of our Lord and Saviour, Jesus Christ."

What a transformation!



# The Woman's Missionary Society

GRETA P. HINKLE, EDITOR

## Romance of Far Horizons

By JEAN CARTER COCHRAN

ROMANCE lies all about us, but, like some fairy god-mother, it wears so many disguises we fail to recognize it. Even this sophisticated age yearns for it. If this is not true, why do so many people throng to the movies?

It took a shock, that did to my spirits what an unexpected spray of ice water does to the spine, to make me realize what a large share romance had played in my life. It also discovered for me a fascinating game.

The shock was the result of a conversation repeated to me by a friend.

"Are we going to have any missionary speakers in our society this winter?" my friend had asked the organizer of women's programs in her church.

"Oh, no!" was the prompt rejoinder, "our women do not want to be tied down to narrow missionary interests."

My first reaction was as swift as if the answer had been ice water. Since childhood I had been interested in the church's overseas activities. Were her own leaders calling them narrow? What could be more devastating? One might lie, drink, or steal and get away with it, but to be narrow, it simply is not done.

"But if it had not been for my narrow missionary interests I would never have seen the Taj Mahal," was my second reaction. As if by magic a vision of the Taj arose before me as I had seen it stand with its pure marble bathed in rosy sunset light, reflected again and again in its garden lagoons; perfect as an artist's dream.

In this fashion I started a game which is more efficacious on sleepless nights than counting sheep. Following down the vista of memory which leads like an avenue of tall pines into the dim country of childhood I try to recapture the pleasures of beauty or knowledge that missionary interests have brought me. Slowly it has dawned upon me that all my life I have been surrounded with magic and romance.

The avenue begins somewhere in my sixth year. Dr. Henry Jessup, who had dared Mohammedan massacres as gallantly as Lindbergh dared the skies, was visiting in our country parsonage. That Sunday afternoon, in the white church on the hill-top, he spoke to a Children's Day audience. All the windows were flung wide to the sweet June breeze, while bees droned over the flowers in the churchyard. During his address Dr. Jessup descended from the platform and picking up my little blue-eyed flaxen-haired sister from a pew of wriggling tots, he perched her on the pulpit and then and there, on her baby feet, showed his wide-eyed audience how the Syrians "shoe the horse and shoe the mare," while he sang in Arabic their nursery rhyme.

At that instant, thanks to him, my life, which had been bounded by the lovely Jersey hills, had its narrow fetters broken and I became conscious of customs and people beyond my knowledge.

Dr. Jessup also enriched our family circle with a proverb. A Syrian, when asked which child he loves the best, replies, "the youngest until he grows up, the sick until he is well, the absent until he returns." We knew when we heard it that Syrians loved their children even as you and I.

Little by little, as the years went by, I added to my meagre store of information by the conversation of my parents or reading missionary books. "A Bag of Stones" made an indelible impression. It described the yellow, sullen Ganges with its palm-edged banks, and shocked my childish sympathies by its account of the mothers who threw their babies to the crocodiles. Of course, this was a long time ago. Thanks to the missionaries, such practices have been forbidden. I dimly remember my horror and my eager childish questions. My instant reaction was "that must be stopped!" From that day I realized that there were wrongs in this world that needed righting. Forever after, India, with its charm and its wrongs, interested me.

Not only did India intrigue me, but I traveled, in imagination, swung in a hammock, through the jungles of Africa, discovering new trails with David Livingstone, or sailed the smiling seas, touching at Pacific coral islands that were inhabited by cannibals who came so near, but never quite ate, John G. Paton. How exciting it was, and how sorry I am for children who do not know the thrill. Religion became not a monotonous plain of living, but high adventure. I learned to admire men whose faith was so vital that they sought to pass it on, even at such a price. I learned there were causes worth dying for. Life has never since become a "sucked orange."

My knowledge of China began with two curious soapstone pagodas that stood on either end of my grandfather's library mantel. A gift to him from a missionary pioneer. Without their gracefully carved balconies with their pendant bells I might not have discovered a name for the "Bells of the Blue Pagoda."

China, however, in spite of geography lessons, did not become a reality until my brothers went there. Then, at last it was proved to my satisfaction that there was a land where men wore queues and women bound their feet. Moreover, I saw my brothers sacrifice money and position here to teach strangers in a far country, and thus I caught a vision of Christ's sacrifice when He gave up what He enjoyed to save men. Through our anxiety, as my brothers faced famine, pestilence and riots, we had a small part in this renunciation. But it would take more than one sleepless night to do justice to all the religious implications of these interests.

Whole nights might be spent in retracing our trip around the world. If my brothers had not been missionaries we would not have visited the Far East—Europe would have sufficed. When I lie awake I can hear in memory the deep-toned bells of Nikko, or see the mountainside where her temples stand ablaze with autumn maples, or glide between the bamboo islands of the Inland Sea, or stand enthralled before Fujiyama at sunset, or last and most sublime of all, watch the sunrise flame behind Kinchungjunga. Because of these experiences, I am able to walk with Kim and his llama in search of their holy river, or climb with the hard Oxford explorers the fastnesses of Mount Everest and visualize the Thibetan monastery in "Lost Horizons."

On that journey we sat night after night in our Japanese living-room listening spellbound to the story of the siege of Peking, told by an eye-witness who, we were later informed, was one of its heroes.

In China we met Dr. Arthur Smith, whose wise plan for returning the Chinese indemnity, has done more than any one thing to cement the friendship between our two countries. In Turkey there was Halide Adib, who had recently graduated from the Constantinople Woman's College—a missionary institution—and who was to become the greatest woman leader in Turkey.

Those months of travel made Oriental art, music, literature and religion worth studying. How could one understand a country without knowing its background? The Yang Tze Kiang has become not just a colossal river, but is thronged with the romance and memories of Chinese poets, just as the English lakes echo of Wordsworth and Southey and Coleridge.

Are you whispering "her experiences are unique." This is not true. I have seen quiet, inconspicuous, plain people become, because of their participation in the Church's program overseas, world conscious and missionary statesmen. The obstacles they encountered have developed a tenacity of purpose that makes for outstanding character.

Through all the ages it is the dreamer of dreams that has made romance and empires. Joseph was called "that dreamer" by his brothers, but he saved his world from starvation. Alexander, Napoleon, Cecil Rhodes dreamed dreams of power and established empires. Paul, Livingstone and Jesus Christ dreamed dreams of social betterment, and they are changing the ideals of whole nations. Surely romance and greatness ever go hand in hand!

Best of all, it is my contact with these Christian world moulders that has kept my faith in the supreme goal of human life burning strong.

When the night lies still around me I look down the vista of the year and thank God who has touched my life with romance by sending me to His own University, where my horizons have been broadened, my frontiers widened, by learning what a vital, gripping, beautiful place His world is.

Mrs. R. W. Blemker, of Canton, Ohio, Mrs. D. E. Tobias, Alpha, Ohio, and Mrs. F. R. Casselman, Tiffin, Ohio, attended the North American Stewardship Conference at Dayton in November.

## “Will We Accept Defeat?”

THE missionary world of yesterday was a geographical world. The command “Go ye into all the world and preach the gospel” was accepted. Today, the missionary world, is enlarged and includes the political and economic worlds as well. Geographical frontiers have largely disappeared; political and economic frontiers have scarcely been touched by the glad tidings. The result is the defeat of much missionary effort. The question facing Christian citizens today is, must defeat be accepted, or can the way be found to bring the glad tidings of the Kingdom of God to earth?

One important reason given for the defeat of the World Court was the failure of the man and woman on Main Street to realize the gravity of the situation and their own responsibility. The opponents of the Court played upon the fears of the masses. They registered those fears with their senators. Organized religion failed to meet the crisis long enough ahead to have an intelligent opinion developed. The Protestant Church, as no other organized group, reaches from every crossroad to the great metropolitan centers of this country. How many communicants of these churches assured doubtful senators that a vote for the Court would meet with their approval?

The votes of seven senators would have changed a tragic defeat into real victory for international cooperation.

How shall the work be done? Jeannette Rankin, first congresswoman, outlines a technique for knowing one's congressman. Choose some subject of interest, such as control of motion pictures, liquor legislation, neutrality or trade agreements, and write your congressman asking for some information, or for a copy of the bill in question. When he replies, write and thank him for it and ask another question. Always be sure to thank him for anything he sends you. His opinions on legislation may well be published in the local paper. These, with other letters and editorials, on legislation should be clipped and sent to him. In these and various other ways he will become aware of a constituent who is “legislative minded.” That person will, also, educate his or her neighbors and friends. The question is often asked whether letters on definite pieces of legislation are read. The answer is, “Yes”, someone reads and tabulates them. The congress-

man may only know that one hundred were received on one side and one thousand on the other, but they are all counted and he will probably heed the advice of the largest number. After all, what constitutes representative government? Letters and telegrams are the between-election votes of the people on specific legislative measures.

Over four thousand bills have already, February 2, been introduced in the seventy-fifth Congress. Almost every conceivable subject has been made the subject of a bill. Among peace measures are those dealing with the various phases of neutrality, taking the profit out of war, referendums before declaring war, constitutional amendments prohibiting it, government manufacture of munitions, and combining the War and Navy Departments into a single Department of National Defense.

Those working for “community freedom in the choice of motion picture films” will be glad to know that the Neely-Pettengill Bill to “abolish compulsory block-booking and blind-selling of motion pictures” has been reintroduced. This bill is supported by twenty-six national organizations. It is believed to be the surest way to give the public a voice in choosing its entertainment. Reliable estimates state that approximately seventy million people, weekly, attend motion picture theaters, and that twenty-one million of these are boys and girls under twenty-one. One senator, who for personal reasons would oppose this bill, has announced that he will support it. Why? His constituents demand it. Some say that three months of intensive work by the members of these twenty-six organizations would make this bill a law.

Everywhere the church has made an effort to help handicapped peoples, it has met partial frustration through the use of liquor and narcotics and from malnutrition caused by poor, insufficient and improper food. The present Food and Drug Law was a great step forward when enacted thirty years ago but there are many opportunities for the unscrupulous manufacturer to market worthless, harmful, even poisonous products and there is no way to prevent this. Senator Copeland, New York, has introduced a bill (S. 5), and Representative Chapman, Kentucky, a companion bill (H. R. 300), dealing with these subjects, but they both fail to give needed protection to the consumer. New legislation



needs to extend regulations to cover the advertising of foods, drugs and cosmetics. Bills proposing various methods of controlling the liquor traffic have also been introduced. They include reenactment of the Prohibition Amendment, prohibition for the District of Columbia, and regulation of advertising. The Culkin Bill (H. R. 3140), would prohibit advertising over the radio. Two bills would prohibit the importation and transportation of the deadly marihuana which is being used in cigarettes.

Attempts have been made to discredit the Social Security Act and many attempts will be made to amend it. The church has always endeavored to care for those unable to care for themselves and the plan to have a gov-

ernment agency set up to make life more abundant for mothers and babies, for crippled children, for the aged and the blind, is the normal development for a Christian community. The Act is not perfect but it is an attempt, just as the other measures mentioned are attempts to make a better world, to give a fuller life to all, to bring the Kingdom of God nearer to earth.

SINA HODGIN STANTON.

*Mrs. Stanton represents the Council of Women for Home Missions on the Women's Joint Congressional Committee in Washington. In this Committee, the Council cooperates with 18 other national women's organizations.*

### “Bargains!”

*What is the Christian's attitude toward them?*

“You should see the bargain I got today. A lovely fall dress in the latest mode for *only* \$6.95—and it's silk and has beautiful hand-embroidery on the sleeves. I'm sure I don't know how they can sell dresses like this one for such low prices.”

“Yes, how can they sell apparel for *such low prices*? And what, in many cases, does a ‘bargain’ imply?”

Thus began a thought-provoking article in the December 1936 International Journal of Religious Education. Does our Christian Citizenship enter into this matter? We think it does, and in order that you may see something you can do about it, we quote excerpts from a bulletin of the Women's Bureau of the United States Department of Labor—“A Policy Insuring Value to the Woman Buyer and a Livelihood to Apparel Makers”:

“American women spend from a billion and a half to two billion dollars annually for their own and their children's suits, coats, dresses, hats and neckwear. They give employment thereby to 300,000 apparel makers, whose earnings in turn, of course, supply a part of this billion and more purchase money. The buying of the American woman affects the earnings of these 300,000 clothing and millinery workers as it affects workers in no other line of manufacture.

“The woman purchaser's patronage is a power that carries with it responsibility for conditions in the women's and children's apparel industries. And in meeting this responsibility, she is also guarding the interests of herself and her family.

“The woman purchaser of apparel is now as ever interested primarily in securing fair value for money expended—fair value in terms of attractiveness of style and quality of workmanship and materials. Her search for full value for her dollar is thwarted in just the degree in which conditions pervading this industry hamper production of good values. Uneconomical methods of operation, unsound management, waste of human effort, of materials, and other resources, competitive tactics forcing production costs to too low levels, workrooms overcrowded, badly lighted, lacking ventilation and sanitary facilities—these and other conditions enter into the price the woman purchaser pays for what she gets. The men and women who make the garments or hats feel immediately the effects of such inefficiencies in lowered earnings, longer hours, recurrence of periods without work, fatigue and illness, and lowered morale. The woman purchaser is not usually aware of the factors that determine the prices she pays for her coats or suits or dresses or hats. But whether she pays in lower quality of merchandise or in higher prices, conditions within these industries are affecting the values she receives for her money.

“Today, for the first time in the history of the women's apparel industry, the woman purchaser is able to serve her family's interest intelligently while she serves the collective interest of the workers in this industry. For today, over four-fifths of the employers and the employees in two branches of the apparel industry have banded together and

are inviting the woman purchaser to join them in a cooperative effort to solve their intricate and essentially common problem.

"The experience of half a century convinced thoughtful men and women in the women's coat and suit industry and in the millinery industry that 'fair and equitable standards of labor' and 'standards of fair commercial practice' could be established and maintained permanently only through the cooperation and systematic effort of employer, employee, and consumer. Accordingly, voluntary organizations were formed, representing all groups in each industry, to 'promote the common welfare of the industry and the public good'. Nine-tenths of the member concerns in the coat and suit industry and four-fifths of the firms in the millinery industry agreed to far-reaching objectives.

"But the one-tenth and one-fifth minorities that have refused cooperation in this project, are a constant menace to the 90 per cent and 80 percent majorities in the great forward movement. A temporary undercutting of prices of coats and suits or hats may force the weaker concerns who *are* cooperating to give way. The woman purchaser can thwart the attempts of these minorities to undermine a movement that bids fair to assure to her, permanently, good merchandise value for her money through the production of such merchandise under adequate wage scales and excellent working conditions. By recognizing these attempts for what they are—a temporary lowering of price to secure eventually a higher profit—and by showing this recognition through purchasing only coats and suits and hats produced by the firms operating under the two boards, the woman buyer will contribute her share to the joint effort to maintain better conditions for worker and employer and to secure better garments at lower prices for herself and her family.

"This does not mean that she must pay a higher price today for labeled garments, but rather that from today on a more efficient industry will give her better value for her dollar if today she upholds its initial efforts at industrial stabilization. The new opportunity for the American woman to serve herself, her family, her community, and her country lies in the fact that now she acts with and through an overwhelming majority of the producers and workers thus assuring her a complete merchandise range, whereas in years gone by the socially minded woman

had to work with relatively few firms. She had to search for labeled goods. Today it is more a matter of her being on guard lest an unlabeled garment slips into her purchases.

"*The Consumers' Protection Label*—On every woman's, misses', child's, or infant's coat, jacket, cape, wrap, riding habit, knickers, suit, ensemble, and skirt in whole or in part of wool, silk, velvet, plush, or purchased knitted materials, made by any firm complying with the agreements, is stitched a Consumers' Protection Label. This blue-lettered label of white satin is sewed where the lining joins the facing at the waistline or as the sleeve lining is attached. To the lining in every woman's and child's hat made under such an agreement, whether of felt, straw, or cloth, is stitched a white, black-lettered Consumers' Protection Label. Such label is the woman purchaser's guarantee that the garment or hat has been made under sanitary conditions, that the makers of it have received current wage rates, and that her purchase of it in preference to an unlabeled article will lend support to the movement to bring about an efficiency within the coat and suit industry and the millinery trade that will lead to better value for price paid.

"The label is found on coats and suits and hats priced from the lowest to the highest levels. If the coat has a label stitched to its lining, a woman may buy a winter coat for \$20 with the same assurance that it is made under sanitary conditions and at standard rates of pay as if she buys a \$150 coat with the label attached. If there is no label attached to the coat and suit or hat, it matters not how high the retail price, the consumer has no assurance of the conditions under which the garment or millinery was produced.

"In years past, a consumer desiring to support the Consumers' League Label had difficulty in finding garments that bore it, today she will find approximately nine-tenths of the coats and suits and four-fifths of the hats carrying a label.

"Individually and collectively, women purchasers may support this outstanding attempt at cooperative efforts of employer and employee to put the coat and suit and millinery industries on an efficient basis. Women's local groups may assure coat and suit and millinery merchants in the community of the women's decision to buy only goods bearing the Consumers' Protection Label. Real sup-



port can also be given to the movement by every woman who goes shopping if she will promptly call the salesperson's attention to any unlabeled coat or suit or hat that she discovers. Reports to the firms' buyers that the absence of labels is quickly noted and goods rejected are passed on to the 10 and 20 per cent manufacturers or contractors who have been unwilling to cooperate with other employers and employees in the solution of the industries' difficulties, and whose undercutting may again bring back demoralization that has so often affected these industries and their workers.

"The concentrated patronage of women purchasers of coats and suits and hats bearing the Consumers' Protection Label will serve as a stimulus to the many concerns in

the dress industry to bring about more effective methods of control over the conditions in this industry. Possibly in another year the dress industry will have lessened the degree of conflict within its ranks and will be ready to call for the woman purchaser's support of a dress label."

Yesterday, I went shopping,  
And I prided myself on my "bargains."

Today, I talked with a garment maker.  
She had worked eight hours for ninety-three cents.

Tomorrow, I shall look at my "bargains",  
To see if they bear the trademark of death.

ELINOR LENNEN  
*from The Christian Century.*

### "The House Divided Against Itself"

WE of the Woman's Missionary Society, through Stewardship Study Classes, through the reading of Stewardship books and the Stewardship Reading Packet have stored our minds with the choicest of truths concerning the consecration of time, talents, *and money*. How our hearts are stirred by the accounts of blessings that have come to those individuals and churches who have followed the Lord's system of giving!

Having enlisted as stewards of all we possess and receive, and being ready to follow Scriptural injunction to bring in our first fruits, our tithes and offerings to the support of Kingdom work, we now come to the Ladies' Aid Meeting. Here, true to the tradition and purpose of Aids, we lay plans and schemes "to make money" for the support of the church, and work out bazaars, suppers and sales, to coax the dimes and quarters out of folks in a way that not only is unscriptural but that definitely brings discredit upon the Church of God, thwarting the work of the Spirit among us.

Why is this?

How long shall the Christian Church continue to carry on in this contradictory fashion? This forward-backward method is as effective as stepping on the gas and the brakes at the same time.

Where is our thinking on this? Friends, let us look this situation squarely in the face and try to arrive at a solution. Much credit is due the noble and energetic band of women, usually the same ones who are in the Woman's Missionary Society, who have given of their

time and strength to carry the usual program of Aid activity. There is no question as to the thoroughness with which Aid aims have been pursued. They have worked "heartily as unto the Lord".

The crux of the whole issue rests upon a principle. Stewardship or no stewardship, that is the question; to finance church work on the consecrated money basis, or to employ "catch penny" methods of gathering funds for the Lord's work.

That there is need for "Aid" is not questioned. The housekeeping of our churches needs doing. There are always the many Martha- and Dorcas-like duties to be done. May we not work out a guide for Aid activities that is built along stewardship lines? Are we not justified in setting aside the traditional mercenary aims and align all the organizations of the church upon the principles of tithing? **So long as a group of women strenuously undertakes to "make up" money to meet the church needs, so long the rest of the members strenuously lets them.**

One often hears "You can't force people to tithe." No, nor would we seek to. You can't force them to become Christians, but that pastor's usefulness is over who, in face of worldliness, ceases to preach the way of salvation.

When all pastors really believe in tithing, and preach as they believe; when they cease approaching the matter apologetically as though it were a take-it-or-leave-it proposition; when they can testify in no uncertain



tones to the blessing that has come through following God in this law; when they preach it consistently and persistently, and yield to no questionable methods of finance, then our church leaders will fall into line, and all the church groups, Woman's Missionary Societies, Christian Endeavor, Aid, Brotherhoods, will be practicing what they preach: one-seventh of our time for the support of the spiritual growth in Sabbath worship, and one-tenth of our income for the support of financial needs of the kingdom work.

Let us look at the matter from another angle. It is not beside the point to say that what a teacher does that may a pupil do. Would our homeland churches wish the churches of our mission fields to follow their example in church financing? As yet these little struggling churches in China, Japan, India and Honduras are following only the rule of giving systematically of their scant means to carry on the Lord's work.

Many of them make great personal sacrifice to give to their newly-found but very precious Saviour. Should some of them visit our churches what would be their impression? They would see us living in de luxe homes, driving de luxe cars, and taking up sacrificial (?) penny offerings for the Lord, or giving only when cajoled into a bartering with the hope of getting something in return. They would see us paying our taxes by check, our electricity and grocery bills in lump sums, but when giving to the church —? Who of us when wanting to buy our daughter a wedding gift, puts on a rummage sale to raise the funds? And if hard necessity demands we must sell some old picture frames, or bric-a-brac, we would hardly want it published among our friends! Yet, for the Lord of Life —? Sisters,

are we not cheapening the House of God, and robbing its altars of the Divine Presence by our unscriptural methods of barter and money changing?

Let us abandon the methods that have been tried and found wanting. Consider the release of time and energy which would follow and which could be utilized in more fruitful church service. How richly that time could be spent in visitation. There are old people and infirm who are so easily cheered by a little attention. There are Sunday school children whose parents might become interested by a call from the church ladies. A very rewarding service, too, is the assisting with young people's and children's groups in the church by the mothers. And not least of the calls are those upon women in these days for help in the fight against demon drink. Friends, if we have vision for the needs of lands across the sea, surely we cannot be indifferent to the forces of the legalized liquor traffic and their cunning efforts to pull our children downward. Let us join with the forces of righteousness and help safeguard our children by teaching them what alcohol is, and what it does.

Having lined up all the forces of the church under the standard of consecration of all of life, time, talents and possessions, we may look for God's blessing upon us in a measure that we have never known before. "Prove me, I will open the windows of heaven and *pour* out a blessing." Obedience to Him will bring Peace and Power, which we so much need. "God's work, done in God's way, will never lack of God's supplies."

CORA MINCH BRUNEMEIER,

Placentia, California.

*in the Evangelical Missionary World.*

### Officers and Secretaries—Hear Ye!

AS your term of service—whatever it may be—expires please do not feel that you have successfully completed your work until you have given to your successor every bit of information you have acquired through your years of experience. Make a trip, if necessary, and furnish full explanations, *face to face*. It is amazing how difficult it appears to be to assimilate instructions given by the written or printed page. As you consider every phase of the work with her, be sure that she knows just what you are talking

about. The upward trend, for which every officer and secretary should be diligently working, ought not to be interrupted by the floundering of a new secretary, just because proper instruction has not been given to her.

Retiring secretary, you owe it to the department, your successor, and yourself, to give all the assistance in your power, that you may rejoice in the continuous advancement of the work rather than weep at the failure of the same.

*Evangelical Missionary World.*

## Life Members and Members in Memoriam

### LIFE MEMBERS

#### EASTERN SYNOD

*Philadelphia Classis*—Mrs. John K. Wright, 3626 N. Mervine St., Philadelphia; Harriet Boeshore, 4819 N. 13th St., Philadelphia.

#### PITTSBURGH SYNOD

*St. Paul's Classis*—Miss Sarah E. Wiant, 84 Plum St., Greenville, Pa.; Anna Elizabeth Reichard, 33 S. Mercer St., Extension, Greenville, Pa.

*West New York Classis*—Rev. Herman E. Schnatz, 71 Locust St., Buffalo, N. Y.

#### POTOMAC SYNOD

*Maryland Classis*—Mrs. Daniel S. Seibert, Clear Spring, Md.

*Zion's Classis*—Mrs. J. Oscar Bollinger, 125 W. Cottage Place, York, Pa.

### MEMBERS IN MEMORIAM

#### EASTERN SYNOD

*Lebanon Classis*—Mrs. Ida M. Long, Jonestown, Pa.

*Wyoming Classis*—Mr. L. P. Teel, Shippensburg, Pa.

#### POTOMAC SYNOD

*Mercersburg Classis*—Miss Mary Josephine Cremer, Chambersburg, Pa.

#### MID-WEST SYNOD

*Fort Wayne Classis*—Mrs. Hulda Meckstroth, 222 Etna Ave., Huntington, Ind.

#### OHIO SYNOD

*Northeast Ohio Classis*—Mrs. S. B. Eyman, Apple Creek, Ohio.

THE OUTLOOK OF MISSIONS extends sympathy to Mrs. D. E. Remsburg, Roanoke, Va., Recording Secretary of the W.M.S.G.S., on the death of her father; and to Miss Mathilde Berg, Milwaukee, Wisconsin, recently Statistical Secretary of the W.M.S.G.S., on the death of her mother.

When the Rev. J. G. Kerschner went home to be with the Master whom he served so faithfully and joyously, the Woman's Missionary Society lost a real friend. Not only as the father of our Executive Secretary, Miss Carrie M. Kerschner, was he in close touch with our work, but as an active pastor in his own congregations, and as an interested and alert attendant at Classical and Synodical Society meetings for many years. In the more than eleven years experience of the editor she can remember no meeting of the Woman's Missionary Society of Philadelphia Classis and few of Eastern Synod at which his happy countenance and cheery smile did not help to keep up the enthusiasm of the group.

As for us we shall miss him, but we rejoice with him in his well won promotion to Life Eternal. (Philadelphia, Pa., February 17, 1937.)

## Collegeville Conference News

Those who attended the 1936 session of the Collegeville Missionary Conference will be interested in a note from Mr. LeGalley, "My radio is good company and gives me great enjoyment. I'm listening to a program of music from Hong Kong as I write, had Australia earlier this evening and have had

Schenectady, N. Y., twice at seven in the morning."

It was the 1936 delegates at this conference who presented Mr. LeGalley with the funds for the radio which he took with him when he returned to Sendai, Japan.

### *Stewardship Negatives*

Never buy what you do not need. Never waste. Avoid softness or needless self-indulgence! Do not seek to get something for nothing or take unfair advantage in trade. *Do not live beyond your income.*

### *Stewardship Positives*

All spending should be on the basis of the Kingdom of God first (Matt. 6:33). The chief question for a Christian is not "How much of my money must I give to God?" but "How little of the money God has intrusted to me do I need for my own expenses and how much can I give for others?" It is legitimate

to spend money for whatever we need in order to be at our best to render the best service for the Kingdom. The simple is best for us. Money becomes a means of grace to him who uses it for God's glory.

JULIUS CRAWFORD.

*Evangelical Missionary World*

## Change of Address

Mrs. Edwin W. Lentz, 232 S. 39th St., Philadelphia. Mrs. Lentz is Director of the Educational Commission of the W.M.S.G.S.

## Momentum for the Meeting Materials and Methods

CARRIE M. KERSCHNER

THE Lenten period is the time when all groups should be reading "The End of the Beginning", by A. V. Casselman. From one cover page to the other the reader will find messages which challenge his continued participation in Christian work in Japan, China and Iraq. The book is dedicated "To Our Missionaries of Yesterday and Today". There are twelve chapters, The Beginning of the Beginning, The Church of Christ in Japan, The Church of Christ in China, The Children of the Church, Young Men in Japan, Young Men in China, Young Women in Japan, Young Women in China, The Ministry of Healing, In Abraham's Land, Working Together, The End of the Beginning.

The entire missionary personnel of our denomination, the year of arrival on the field, their residence, etc., are given on four pages of this two hundred and nine page volume. The author says "We are approaching the tomorrow of missions. The whole missionary enterprise is entering upon a new era. In the Evangelical and Reformed Church, the Reformed Church in the United States, as well as the Evangelical Synod of North America, has arrived not at the beginning of the end, but at the end of the beginning. The two Churches enter into a newer, larger life."

We want to learn more about and cherish our "beginning" and we can do that in no better way than by fixing in our memory the interesting things written and letters quoted in THE END OF THE BEGINNING. There are twenty full-page illustrations which add to the worth of the book which has equal value for members of both branches of the merged Church. *Please note the new price, 60c.*

**SUGGESTIONS FOR MISSION STUDY CLASS**, five sessions, using "The End of the Beginning"—Class to be held over a period of five weeks or five evenings in one week, various church groups participating. Young People's Societies, Leagues, Guilds, Women's Societies and Men's groups would profit by the use of the book.

Each group that is to participate should be represented in the Steering or Planning Committee.

*Session 1.* The Consistory or Official Board might give Chapter I with the older men im-

personating the several missionaries named; the younger members of the Board to give Chapters II and III. *Session 2.* A Mother's Class with the assistance of the Children's Division of the Church School presents Chapter IV. *Session 3.* Boys' classes can work up an interesting way to portray "Young Men in Japan and China". *Session 4.* Any of the women's groups—Guilds, Woman's Missionary Societies, Adult Bible Classes, may dramatize "Young Women in Japan and China"; either a doctor and, or, a nurse can effectively tell the story of "The Ministry of Healing" using numbers of persons to assist as patients who the book tells us, "range from beggars to the wealthy in social class, and from soldiers to officers in the army". *Session 5.* The Men's Bible Class or Churchmen's Brotherhood could arrange a dialog covering Chapters X and XI and the pastor would close the series of lessons with the challenge contained in the last chapter. The Maps in the book might be enlarged and used to stimulate interest. Each group may want to provide suitable atmosphere, curios, pictures, etc. Write for suggestions to the Board of Foreign Missions, Evangelical and Reformed Church, 905 Schaff Bldg., 1505 Race St., Philadelphia, Pa. *Remember the price, 60c—"The End of the Beginning".* A limited number of cloth copies are available at \$1.25.

**APRIL MEETING**—Remember that the hymns "What a Friend We Have in Jesus" (a favorite Leper's Hymn—words written for the lepers) and "Thou Lord of Life", are 2c each, 10c per dozen. Send bandages or any other gifts for the lepers to the addresses given in the leaflet in the *Girls' Guild and Woman's Missionary Society Packet*.

**MAY MEETING**—Make an effort to get as many mothers to the meeting as possible. Present the oldest mother present with a copy of the book "The Greatest Thing in the World", 50c. We like to honor mothers in this month. Make the setting for the program as attractive as possible. Vary the method of presentation. For instance, the one who gives "Extracts from My Diary" may do so while seated at a table, presumably writing in or reading from the "Diary". The January issue of the **OUTLOOK OF MISSIONS**, see pages 17 and 18, contains an added item for recording in the "Diary". Pictures of the buildings, mentioned in "Sketches of Christian Wives" may be procured from "A New Ven-



ture of Faith" or former Year Books, and passed among the members as the sketch is given. A beautiful "Mother's" gift—in appreciation of the life she gave to you, would be a membership in the 20,000 Club!

Be sure to call for the Girls' Missionary Guild message which appears elsewhere in this issue of the OUTLOOK.

Mission Band Leaders! Have you finished your study of "We Sing America," 50c (there are still a few copies of the Primary and Junior Leader's Guide, each one is 25c) and the Africa Books—"The Call Drum" (Primary), 75c, and "In the African Bush" (Junior), 75c? If you have used these books you will now be ready to use the books on the Philippines—"Jewels the Giant Dropped," for Juniors, 75c, and Filipino Playmates, for Primary age groups, 75c. The Philippine Island Picture Map, to be colored, with separate sketches to be cut out and pasted, 50c. Philippine Picture Sheet, 25c.

The April issue of the OUTLOOK will give the themes for mission study next year and the titles of the books in the course of preparation.

Societies residing in the area of the Eastern Depository order from the Woman's Missionary Society, 416 Schaff Building, 1505 Race St., Philadelphia, Pa. Those residing in the area of the Western Depository order from the Woman's Missionary Society, 2969 W. 25th St., Cleveland, Ohio.

### Christian Women in Action

THE central section of North Carolina Classis is now organized 100%. This can be so reported because a Woman's Missionary Society was organized in Mt. Hope Church, Faith Charge. The nine charter members, organized on January 24th, by Mrs. R. C. Whisenhunt assisted by Mrs. R. L. Patterson and Mrs. H. E. Jones, elected as president Mrs. William McCoombs, Route 1, Kannapolis, N. C. "More would have been there but inclement weather prevented." We feel certain the charter membership list will be kept open until those who wanted to be present will have had an opportunity to enroll.

It is always a pleasure to welcome into the fellowship of the Woman's Missionary Society the officers and members of a graduated Girls' Missionary Guild. On January 4th Thelma Lint, Somerset, Pa., was elected president of the "Girls' Missionary Extension

Society," St. Paul's Church, Somerset. There are twelve charter members of whose gifts the treasurer, Dorothy Lint, will have charge. Because of this graduation we wonder if a "Successor Guild" has been organized? The national Girls' Guild Secretary and I trust so!

We hope the enlarged fellowship which will result as the members, who compose these two new Societies mingle with other Christian "extension" workers will prove mutually helpful.

CARRIE M. KERSCHNER,  
Secretary, Organization and Membership  
General Synodical Society.

## Girls' Missionary Guild

RUTH HEINMILLER, SECRETARY

### SUGGESTIONS FOR THE APRIL MEETING

AT this meeting arrange for an impressive and effective Installation Service for the officers serving during 1937-1938. Use the service suggested in the Handbook.

After the program on the theme "Sharing with the Other Girl", determine what you are going to do to share with that "other" girl. How will you share the Girls' Missionary Guild with her? May we suggest that you ask each member to visit at least one other girl who is not a member, for the purpose of telling her about the Girls' Missionary Guild?—What its purpose and aims are—with whom we share through the budget and Thank Offering—what kind of programs we have—what books we have on the Reading Course—the friends we have through association with other Guild girls whom we have met at Institutes, Rallies or Conferences—what our denomination and the Christian Church in general are doing in Mission fields—what we are doing together to share Christ.

Plans should be made at this meeting for the Mother and Daughter Meeting to be held in May. As the theme for the program is "Building a Christian Home" try to have the meeting in a home large enough to accommodate the members and their mothers. Appoint a committee to assist the hostess.

You are launching out on a new fiscal year in Guild work. Officers have been elected and installed. Departmental secretaries have been appointed and instructed in their duties. A

great year is ahead. Make it one filled with rich experiences through purposeful activities. Set goals and strive to attain them. Do something for or with somebody you have never done before. Invite to one of your meetings a group of young people from another church. It may be a group from a church of foreign speaking people or a Negro group.

Through this year let us try to discover the true meaning of "loving the Lord Thy God" in our homes, schools, churches and communities. It is a huge task but as we look forward to this great year of 1937-1938, the year of the fiftieth anniversary of our mother organization, the Woman's Missionary Society of General Synod, let us read again those words of Kagawa in his poem "Discovery."

"I cannot invent  
New things,  
Like the airships  
Which sail  
On silver wings;  
But today  
A wonderful thought  
In the dawn was given,  
And the stripes on my robe,  
Shining from wear,  
Were suddenly fair,  
Bright with a light  
Falling from Heaven—  
Gold, and silver, and bronze  
Lights from the windows of Heaven.  
And the thought  
Was this:  
That a secret plan  
Is hid in my hand;  
That my hand is big,

Big,  
Because of this plan.

That God,  
Who dwells in my hand,  
Knows this secret plan  
Of the things He will do for the world  
Using my hand!"

### We Welcome the New Guilds

#### EASTERN SYNOD—

Evangelical and Reformed Church, Middleburg, Pa. Organized by Mrs. H. G. Snyder and Miss Mildred Gemberling with 8 charter members. President, Miss Edith Erdley, Middleburg, Pa.

#### MID-WEST SYNOD—

Evangelical and Reformed Church, Omaha, Nebraska. Organized by Miss Vera L. Mattes with 11 charter members. President, Miss Dorothy Horak, 3639 Horton Blvd., Omaha, Nebraska.

### To the Leaders of Children's Groups

There has just come off the press one of the most interesting and helpful books for you to use in Mission Band, Junior Christian Endeavor or Church School. It is "Missionary Stories to Tell", a compilation of stories many of which were written by authors of books formerly used in Mission Band. There are stories about various groups of people in America; stories about Africa, Japan, China, India, Korea, Egypt and Persia. I am sure it is just the book for which you have been looking as it will supplement the material you have. The price is one dollar, cloth, and fifty cents, paper.

### Message from the Secretary of the Girls' Missionary Guild

*(To be given at the May meeting of the society)*

RECENTLY a newspaper reporter in Cleveland had interviews with a number of adults from different walks of life and asked their frank opinions about young people, especially high school students, now as compared with ten or twelve years ago. Almost all of the answers indicated that young people are more serious minded today. As a whole they are concerned about economic and social conditions. There seems to be a greater willingness to cooperate.

Then, a survey made through the Christian associations and Christian youth groups in colleges and universities indicates that there is a growing interest in the meaning of relig-

ion and the cultivation of religious life, also that there is a growing interest in the missionary work of the church.

Because of their ages the majority of our Guild girls are included in these groups. We of the Woman's Missionary Society need to ask ourselves the questions, "Do we know and understand our Guild girls? Do we realize that they are thinking seriously about many of the problems that are facing all of us? When we work together on programs of activity do we seek their suggestions and then give them a trial?"

Let us try to discover the abilities of these girls and put them into action for Christ.

Let us know our Guild girls personally. One Society gives personal invitations to the meeting to two different Guild girls each month. In response, the Guild girls invite two women from the Society to their meeting. It gives the women opportunity to know the girls, to understand them and to learn what they are

thinking and talking about these days. The girls get acquainted with the work of the Woman's Missionary Society and learn to know the women better.

Let us go forward together—women and girls—serving the Master.

### Worship Service for the Church School

Prepared by GRETA P. HINKLE

*Quiet Music*—"O Brother Man, Fold to Thy Heart Thy Brother."

*Leader (meditatively)*—"To worship rightly is to love each other."

"God, what a world, if men in street and mart  
Felt the same kinship of the human heart  
Which makes them, in the face of fire and flood,  
Rise to the meaning of True Brotherhood."\*

*(If there has been some local occasion in which people forgot all barriers which had previously divided them, and really "came to themselves" in the face of a common need, call attention to that. Otherwise speak of the way all worked for each other during the recent terrible floods. Comment again, "What a world—how beautiful a world it would be, if men always felt that same kinship of heart!"*

*Hymn*—Select one which challenges to Christian brotherhood.

I Corinthians 13 *(If at all possible read from Moffatt's translation. If King James version is used, substitute "Love" for "Charity".)*

*Leader*—Love came into the world when Christ came. He it was who showed us just what Love meant and how a life of Love will transform everything with which it comes in contact. Our present day world is vastly different from the world before Jesus.

*First Reader*—Jesus said, "Blessed are the peacemakers, for they shall be called the children of God".

*Second Reader*—And so we have the Red Cross, peace pacts, the World Court, the League of Nations, and many other ways to work for peace, even in the midst of war.

*First Reader*—Jesus said, "Suffer the little children to come unto me, and forbid them not."

*Second Reader*—And so we have teachers and parents, children's homes and hospitals.

*First Reader*—Jesus said, "For I was an hungered and ye gave me meat: I was thirsty and ye gave me drink: I was a stranger and ye took me in: naked and ye clothed me."

*Second Reader*—And so we have neighborhood houses, the Community Chest, the Salvation Army.

*First Reader*—Jesus said, "I was sick and ye visited me."

*Second Reader*—And so we have doctors and district nurses, hospitals and clinics.

*First Reader*—Jesus said, "I was in prison, and ye came unto me."

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\*Ella Wheeler Willcox, in *The Christian Century Pulpit* for Aug. 1930.



*Second Reader*—And so we have prison chaplains and parole boards and special courts for children.

*First Reader*—Jesus said, “Go ye therefore, and teach all nations. . . .to observe all things whatsoever I have commanded you.”

*Second Reader*—And so we have missionary doctors and teachers and ministers.

*Prayer*—of gratitude for all who are at work in the world that those who are in trouble, sick, in need may know of Jesus’ love; for all who obey the commands of Jesus; that we too may be among those who show Christ’s spirit of love to our brothers.

*Poem*—“Discovery” by Kagawa (See page 95)

*Response*—I will pledge my hands to do His work of bringing more of His love into the world. I will work to bring this spirit of love into my home and from there to others by sending gifts which my hands have made or earned. The missionary which my church has sent to some needy section of the world needs my help. I will try to be faithful in sharing in God’s plan.

*Acts of the Modern Apostles*—(Select some of these items of interest from the fields where we who are sharing are at work by proxy.)

Page 82—Side Lights on Yochow Outstations.

January—Pages 15 and 16—Rev. Temma Nobechei, the Bible story teller.

Pages 14 and 15—Present, by showing pictures and telling about them, three young Christians in China who are now Christian Leaders because you and I have shared.

February—Page 63—The experience Miss Heinmiller relates in the Mission Band column. Have a high school boy tell this. How alike we are after all, whether on one side of the world or the other!

Page 45—Firecrackers After Baptism (the one paragraph under this heading)—How a group of Chinese expressed their joy at the coming into the Christian family of some of their friends and neighbors. Here at home we would probably have had a reception with songs, recitations, speeches and refreshments; they set off fire-crackers.

Page 76—(Under Teaching Music in Japan). Have the Church School pianist tell Miss Hlsley’s experience in playing the hymns for the chapel service on her first morning as music teacher in Miyagi College.

Page 74—A Unique Experience

I have often heard the question “Are the Japanese honest?”—I doubt whether this experience could be duplicated here at home.

*Leader*—

Join hands then, brothers of the faith,  
Whate’er your race may be.  
Who serves my Father as a son  
Is surely kin to me.

*Adapted from worship materials in The International Journal of Religious Education.*

# "The End of the Beginning"

By ARTHUR V. CASSELMAN, D.D.

## A Great Book

When one speaks of a great book he usually thinks of a profound treatise on philosophy, theology, science, or art. A book is great, however, when it serves the purpose for which it was written. Measured by that standard, the book recently published, "The End of the Beginning," by Dr. Arthur V. Casselman, Secretary of the Board of Foreign Missions, deserves to be called great.

When I returned from my summer vacation a copy of it with the author's signature was lying on my table. I was recovering from illness, and one day I opened the book and began to read indifferently. After I had read a page or two I found it so interesting that I read nothing else until I had finished it. It is a story of the foreign mission work of the Reformed Church from the beginning. The author does not argue or plead his cause; he simply tells the story in a most fascinating way: the strongest argument that can be made for foreign missions. The reader feels that he speaks with authority, as one who has seen and heard and felt, for he has twice covered the fields in Japan, China, and Mesopotamia, has been a close observer of the various forms of mission work, and knows both the missionaries and the native workers. Moreover, his whole life is devoted to this work.

If one does not believe in this enterprise, he ought to read this book. Perchance faith may begin to sprout in his heart. If one is disturbed by doubts and his faith in foreign missions is waning, this book will be an antidote to his doubts and may revive and confirm his faith. Those who have regretted that they have given to the cause of foreign missions will be cured of their regrets and will be disposed to give more liberally than before. If one-half of the adult members of the Evangelical and Reformed Church will read this book, I feel assured it will be a great help toward the payment of the balance of the debt of the Foreign Mission Board.

It should be read not only by mission study classes, by ministers and students in theological seminaries and in colleges, but by every member of the Church. A copy of it should be in every Evangelical and Reformed home. I have in years past read many similar books by distinguished secretaries of other Churches, but found none superior to this attractive and convincing romance by our own Secretary, Dr. Casselman.

PRESIDENT GEORGE W. RICHARDS in "*The Messenger*."

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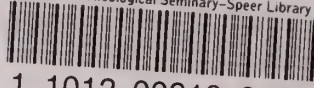
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